

AMERICA



We Hold

These Truths to be Self-Evident,
That All Men are Created Equal,
That They are Endowed by Their
Creator with Certain Unalien-
able Rights, That among these

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 3, 1943

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CORRESPONDENCE PARADE

WHO'S WHO

THE MOST REVEREND PAUL YU-PIN, Vicar Apostolic of Nanking, China; and REV. JOHN J. O'FARRELL, S.J., for several years active in missionary work in China, implement the appeal of Generalissimo Chiang Kai-shek for a spiritual renaissance by a review of past missionary work and practical plans for the future. Bishop Yu-pin informs American Catholics concerning the type of personnel and intellectual approach needed for the Chinese apostolate; and Father O'Farrell suggests the great contribution American Catholics can make. Bishop Yu-pin, now in this country, was born in Manchuria, received his early education in China, earned four doctorates in Europe, and was Professor of Philosophy at the Pontifical College of the Propagation of the Faith, at Rome. . . . COL. WILLIAM D. CLEARY, Commandant of the Headquarters Chaplain School at Harvard University, presents a soldier-priest's account of the training and abilities required of the spiritual leaders who accompany our armed services into battle. . . . FRANCIS E. MCMAHON, President of the Catholic Association for International Peace, outlines the aims of the Association, and its methods. . . . TED GEORGE, an American of Greek descent, is now a Sergeant in the American Army at Camp Davis, N. C. . . . STEPHEN B. EARLEY, S.J., former teacher of English at the University of San Francisco, delves into a special field of poetry that is probably little known to us. There is a lot in it, he thinks, worth knowing. . . . AMERICA wishes to express its appreciation to the *A Flag in Every Home* Committee, through whose courtesy the beautiful design of the flag appears on the cover.

COMMENT ON THE WEEK

Sand in the Gears. During the week just past, it became progressively more evident that conditions on the domestic front had worsened and were approaching the crisis stage. War production had fallen off; there were dangerous food and meat shortages in certain localities; the gasoline situation, especially along the Northeastern Seaboard, was about as bad as it could be; race riots disgraced Detroit and Beaumont, Texas; and in Washington, the nerve center of the nation at war, the Congress was bitterly feuding with the President. In a report to the Senate, the Special Military Affairs (Kilgore) Subcommittee on War Mobilization confirmed this deterioration in the domestic war effort and spoke of "a lowering of morale which flows directly from failure to manage decisively the domestic economy." Without doubt, the lack of energetic, decisive direction in Washington goes a long way toward explaining the recent let-down. There has been, from the very beginning, an absence of coordinated over-all control of the war effort. Government agencies have worked at cross purposes, have been plagued with rivalries and quarrels, have failed to integrate the manpower, production and fiscal programs. But it may be doubted whether all the blame rests on the war agencies. There is still, it seems to us, a great deal of unwillingness on the part of the people to accept the sacrifices imposed by total war. There are groups among us that do not want a war economy tightly controlled for the national welfare; and these groups have their spokesmen in Congress. The Kilgore Committee is right when it insists that War Mobilization Director Byrnes must supply strong and decisive leadership to the flagging war effort, but it ought to realize that he cannot use his great powers in a firm and sweeping way unless the Congress turns a deaf ear to pressure groups and supports him all along the line. Mr. Byrnes, looking back over the past six months, may be pardoned for doubting whether the Congress will do this.

Famine Amid Plenty. The technicalities of inflation, roll-back and subsidies waived for the moment, the recent report of the cattle-men on the vast surplus that is piling up brings to the fore again our responsibility in face of the terrible problem of famine abroad. The cattle-raisers' report stated that so huge are the reserves in cattle that if half the excess were slaughtered, there would be enough beef for 200,000,000 people for a year; enough to feed this nation and 74,000,000 other persons. Brussels, Athens, Paris and a hundred other cities stagger along on starvation rations. We do not see much beef, either, for that matter, but, after all, we do get enough to eat. There is food aplenty in the world; we have more than our share; yet plans

to feed the starving of Europe, which have actually proved feasible in Greece, are constantly stymied and shelved. Uncle Sam may not be the Santa Claus of the world, but his principles are presumably Christian, and when he sees his over-seas brother hungry and gives him not to eat, the Four Freedoms are chanted here at home with rather a hollow ring. The surplus herds, whatever be the lesson they say about domestic bungling and short-sightedness, speak out unmistakably on the matter of international charity. In the low of the cattle, we are reminded of high ideals.

Return of the Native. He was assistant-cook in a large religious house when the war cut down his mushroomed millinery and gave him an overseas cap. He laid aside his skillet and turned his hand to the bayonet. At Ordination time every year in that religious house many relatives sit down to dine with the new priests, and the consequent burden on the kitchen is great. This year, at Ordination time, the ex-chef and present soldier returned silently to take up his post in the boiling kitchen on that busy day. At night, he laid aside his apron and went off again in khaki. Only then did his former associates learn that he had arranged to have his free time coincide with the Ordination days. Of such is the Kingdom of Heaven.

Communist Upheld. The Supreme Court, by a five-to-three vote, has upheld the right of a Communist to become an American citizen. William Schneiderman, the defendant, was born in Russia. At the age of three he was brought to the United States. In 1927 he became a naturalized citizen. He ran for Governor of Minnesota on the Communist ticket, and later served as Secretary of the Communist Party in California. The issue before the Court was the point of fact whether membership in the Communist Party was proof of intention to overthrow our Government by the use of violence. If so, the Government was right, according to our law, in moving to deprive Mr. Schneiderman of the privilege of American citizenship. The case was doubly interesting because Russian Communists are now our military allies and because in this case Mr. Wendell Willkie made his first appearance before our highest tribunal. Mr. Justice Murphy for the majority declared that the Communist program to overthrow our Government by violence might mean that it advocated the use of peaceful democratic means to gain power and the use of force only to remain in power if threatened by the use of force by competing groups, or if the use of force to gain power originally were justified on some other grounds (e.g. oppression). More convincing is the argument that only overt acts promoting the use of violent means would prove insincerity on the

part of an applicant for citizenship. That has been the position of this Review. The Government in the present case was unable to give proof of such overt acts.

Rebellion in the House. In a night session on June 18, during which the temper of the assembly was described by reporters as "bitter" and "irate," the House passed a series of amendments to the War Agencies Appropriation Bill which can have no other effect than to strengthen forces already energetically engaged in destroying the price-control program. It voted: 1) to forbid the use of any of the appropriated funds to aid in rolling back food prices which have not yet reached the parity level; 2) to require that all OPA officials who deal with prices, with the single exception of Price Administrator Brown, have at least five years of business experience; 3) to prohibit the use of funds for any plan involving grade-labeling or standardization of products; 4) to end the OPA food-subsidy program after July 1; and 5) to cut the Budget Bureau's requested \$177,000,000 for OPA to a dangerously inadequate \$130,000,000. While there is little danger that the Senate will concur in these untimely and ill-advised amendments, the House action reveals a frightening split between the President and Congress. The unwelcome truth seems to be that the lack of unity among the people with respect to the necessity or desirability of holding down living costs is reflected in the highest circles of government.

An Easy Second Front? The repeated and more urgent Russian demand for an early second front in Europe takes on a very interesting aspect if we consider it in terms of the astonishing letter written by some sixty-seven inhabitants of Pantelleria to the Allied commander of the island. The letter is a scathing denunciation of Mussolini's "megalo-maniac and satanic regime," which has reduced the Italians to a state of "hypnosis." It pays grateful homage to the Allies for the promptness with which they have liberated the island. If these Italians are typical of even a relatively small percentage of their fellows on the mainland, it seems certain that an Allied invasion force through Italy would receive a warm welcome. More hopeful still, as Count Sforza points out in the *New York Times*, in a letter commenting on the President's message to the Italian nation, there is good probability that the Allied occupation of Italy would not be an "invasion" at all, but would be "one of the noblest bloodless victories in history." Our diplomatic tact in being sparing of blame for Italians has borne fruit in good will; it remains to be seen whether our military advances will capitalize on that good will. If so, the day of liberation for Italy may be nearer than we suspect. It cannot be too near for the Italians.

The Final War. There is another straw in the wind to indicate that this is really the war to end all wars. This eventuality literally hangs upon a hair. It has been observed by specialists in London that the English hair is thinning considerably because

of the strain of war. The only way to make British locks flourish again is for everybody to get a good two-week's rest in the country. Since such idyllic interludes are generally out for the duration, it looks as if the deciduous situation will continue. Now, since things are about the same for all countries these days, our prediction is that we shall soon have a hairless race. That will automatically put an end to wars, for if there is nobody's hair to be got into, there can be no friction, no ill feelings, no quarrels, no war. Yes, no doubt about it, if Mars could be thoroughly tonsured, the old bristling world would go along as smoothly as a hairless pate. Barbers and beauticians will not like this at all, but if you get no vacation this summer, remember you are helping outlaw war.

Foremen Strike. On top of all its other troubles, the War Labor Board was called upon last week to deal with a foremen's strike which had cut production fifty per cent in four large plants of the Ford Motor Company. Although the action which led to the walkout was the discharge of twenty-eight foremen for posting a union notice on a bulletin board, press accounts stressed that the basic cause of the trouble is a dispute over wages. As a matter of fact, the difficulty goes deeper than either of these causes. It arises from a difference of opinion regarding the fundamental question of the status of foremen in the automobile industry. Company officials have taken the position that foremen are a part of management, and hence have no right to organize under the Wagner Act for purposes of collective bargaining, or to affiliate with labor unions. This contention the foremen reject, making no secret of their desire to abandon an unwelcome management status for a place in the ranks of labor, and to affiliate with the United Automobile Workers, CIO. Reversing a previous stand, the National Labor Relations Board recently put a stop to the controversy by deciding that foremen belong to management and enjoy no rights under the Wagner Act. One of the first, and unforeseen, results of this decision is the present paradoxical case in which the War Labor Board is called upon to adjudicate an industrial dispute in which both principals are on the side of management!

Cameras Don't Lie, But— Dropping 18,000 feet of film into his employers' lap, M. Pages, *March of Time's* cameraman who filmed Franco's Spain, gently washed his hands of responsibility for the final product, according to the *English Catholic Herald*. M. Pages' excellent work in filming the Vatican for the *March of Time* was an Open Sesame to Spain. He spent a year there, filming everything he could see—even the inside of the political prisons. Finally, after a year's work, Pages presented his employers with the film. They could, he told the reporter, have made a pro-Franco picture from the material, had they wanted to. They did not want to, it seems. They needed only about sixteen hundred feet out of the eighteen thousand to make their *March of Time*; yet they end up with a picture that *without the one-sided commentary*

might be used to prove anything or nothing. For instance, a shot of some boys jumping from bed and rushing to the morning wash at the sound of the bugle—which might be duplicated in scores of American summer camps—becomes Fascist indoctrination. We do not ask for any *Mission to Moscow* whitewashing of Spain. What we do ask is that the moving pictures should not be used to paint everything in blacks and whites, giving us only great-hearted democrats and black-hearted Fascists. That is nothing else than a betrayal of the American people, and the preparation of a fiasco in our foreign policies.

Mind over Mace. Pentecost Sunday was the twenty-fifth anniversary of the solemn approbation by Benedict XV of the present Code of Canon Law. Commemorating the event, Father James P. Kelly of New York declared that only by a return to the principles embodied in the Code could American jurisprudence avoid a return to Stonehenge. From the "agnosticism, naturalism and materialism" of the past twenty-five years have sprung two juridical monsters: 1) "juridical positivism" divinizing the State, demanding blind and dumb obedience to it, deriving all man's rights from it; 2) "juridical liberalism" denying the existence of God, acknowledging the State "only as a punitive agency," making man the last norm of his own actions. Only by reestablishing the concept of authority founded on God can we "avoid the tyranny of totalitarianism and the anarchy of liberalism." There in sharp, clear terms is the dilemma of jurisprudence—the deification of the State and consequent totalitarianism or the canonization of the subjective with its corollary of anarchy. God grant that American jurists may see the *tertium*, namely "the Christian concept of God as the source and sanction of all laws." Otherwise we shall be shoddy legislators for a world redeemed from positivism and liberalism.

Migrations and Parishes. Thousands of Germans, run the reports, are being evacuated from the bombed areas where life grows impossible. Safer districts are being urged to take them in and adjust themselves to visitors who may not be, on all scores, agreeable. England, too, has experienced this disjuncting of population, particularly at the beginning of the war. Here in America, the migrations of huge hordes to take up war work is resulting in the same population flux. How can ordinary parish and diocesan life function smoothly, when we seem to be returning to the days of the Nomads? Marriage problems will increase, the Catholic schooling of children be made more difficult. In God's Providence, this will all work out for the greater good of His Church, but the situation must find place in our prayers. Even more than that, with parishes the world over crippled in their smooth functioning, it behooves us who are blessed with stable parishes to intensify our parish life, to make our church, our parish, our priests, the center of our Catholic life. There definitely, in a careening world, is a rock of stability.

UNDERSCORINGS

BAROMETER to America's religious affiliations is the *Yearbook of American Churches*, edited under the auspices of the Federal Council of Churches. This year's edition reports a greater number of church-goers than any other previous census—67,327,719 souls among 256 religious bodies. Of these 22,945,247 are Catholics.

► Costa Rican Catholics are permitted by Archbishop Sanabria of San Jose to join the Communist Party, according to a New York paper, June 21; for they may enter *Vanguardia Popular*, nominally a new party but really the Communist wine in a new bottle. Archbishop Sanabria replies: 1) *Vanguardia's* program was submitted to the Costa Rican Hierarchy; 2) it is non-Communitic, non-Socialistic; 3) hence Catholics may join it as they may join any other party.

► With its circuit spanning the hemisphere and its thinking geared to global universality, the thirteenth annual Summer School of Catholic Action will open June 28, in Montreal. Thence it will proceed to Chicago, July 5-10; Pittsburgh, July 12-17; San Antonio, July 26-31; New York, August 16-21.

► Tobacco Road, that noisome dramatic alley which so many theatre-goers traversed, has a real prototype in Georgia. Passing through Camp Gordon, the road was recently backdrop for an impressive Confirmation service at which Bishop O'Hara of Savannah-Atlanta made 200 soldiers of Uncle Sam soldiers also of Jesus Christ. Meanwhile in far-off Fort Yuma, on the Pacific Coast, Bishop Buddy of San Diego confirmed 105 more.

► Recent and hideous racist flare-ups make doubly interesting the report that the war has increased devotion to Blessed Martin de Porres, colored Dominican lay-Brother. Father Norbert Georges, O.P., Director of the Blessed Martin Guild, has received many letters from servicemen attesting this fact.

► Unanimously responding to a parliamentary motion, the Massachusetts House of Representatives stood for a minute's silent homage to Cardinal O'Connell on the occasion of his fifty-ninth anniversary as a priest.

► A joint session of the Senate and House of Commons in Ottawa, June 21, heard Madame Chiang Kai-shek pay tribute to the early Jesuit missionaries of North America. She acclaimed them not only as teachers and preachers but as explorers and cartographers as well.

► Citing several atrocities reputedly attributed to the Japanese, a Vatican radio broadcast, beamed at Germany, roundly condemned such barbarity. At the same time, the broadcast deplored the "impoverished moral values" prevalent in Italy today. Only the day previous to this broadcast, according to NCWC News Service, Pius XII had sent sixty-five tons of flour to starving Athens.

► Included in the King's Birthday Honors List was Wilfrid Meynell, Catholic poet, essayist and editor. A distinguished convert, Mécenas to Francis Thompson, husband of a great Catholic poet, Mr. Meynell, now in his ninety-second year, was made a C.B.E. (Commander of the British Empire).

THE NATION AT WAR

IN the week ending June 22, there has been no major war activity. This has afforded opportunities for wide speculation as to what is going to happen next. There is no reliable information as to whether the Axis will attack Russia, or whether Russia will attack the Axis; nor as to prospective attacks in Burma or in the south Pacific.

The front in Russia is about 1,800 miles long, and is held by some 218 Axis divisions, or an average of nearly one to every six miles. Russian reports indicate that such a large number of troops would not be there solely to remain on the defensive.

In 1918, on the French front of under 400 miles, over 200 German divisions failed to hold the attack of the Allies. That was one division to every two miles. Relatively, the Axis strength in Russia today is only about one-third of what it was in 1918.

The modern division is stronger, with its new weapons, than it was twenty-five years ago. But it is not three times stronger. It doesn't follow that the Axis must, or will, attack in Russia. Last September 30, Hitler stated that the Axis held all the territory it needed, and that it did not intend to attack any more. Since then the Axis lost at Stalingrad, and in a sizable area of territory around it. Whether Hitler now considers it necessary to attack Stalingrad is unknown. He may decide just to hold on to Ukraine, a really valuable country, full of food and mineral resources.

It seems that invasion of Europe by Anglo-American armies has been put off. The bombing of industrial plants, railroads, cities, etc., will continue for a while, to see if this will cause the Axis to disintegrate. Special efforts are being made to induce Italy to surrender. Leaflets are being dropped in Italy, and the radio is busy day and night, suggesting speedy surrender.

Mr. Churchill, last month, and President Roosevelt this month, have advised the Italians to rid themselves of their present leaders. To aid the arguments, the radio is now telling the Italians that an intensified air-bombing campaign against them is about to commence and will continue until they stop working for the Axis. Thus terror is coupled with persuasion.

The bombing of Germany and Italy is increasing, and is certainly causing great damage. In Italy the bombing of airfields is a major objective, but less so in Germany and occupied west Europe. These bombings are more destructive than any ever before tried. The Allies hope that they will cause the Germans and Italians to break.

On June 16, the Japanese Premier stated that Japan had occupied Attu and Kiska a year ago to draw American troops away north. Japan did succeed in attracting American forces to the north. How much, if any, this interfered with our other efforts elsewhere in the Pacific has not been divulged. It will be necessary to wait, perhaps until the end of the war, to find out whether the Japanese gained by this diversion.

COL. CONRAD H. LANZA

WASHINGTON FRONT

IT has been clear for some time, as I have mentioned before, that the home front is approaching a crisis, and this crisis may be reached by the time this report sees the light. The fundamental causes of the crisis are two: conflicting jurisdictions in several fields, and insufficient power granted in each of these fields. Back of these causes lie other chronic conditions: the preoccupation of the President with the purely war-aspects of the country's effort, political cross-currents in Congress, and the prima-donna attitudes of some of the various "czars."

When James F. Byrnes was made an over-all czar in the Office of War Mobilization, and his place as Director of Economic Stabilization was taken by Fred M. Vinson, and the War Food Administration was taken from the Secretary of Agriculture and given to Chester C. Davis, it was freely predicted, by this observer among others, that our home-front troubles were over. It now turns out that they were only beginning.

First of all, it seems that most of Mr. Byrnes' time has been taken up in resolving the conflicting jurisdictions and very little in actual "mobilization." Secondly, the bureaucracy has become more complicated, instead of being simplified. The Food Administrator, for instance, found two officials between him and the President, Mr. Vinson and Mr. Byrnes, whereas the Secretary of Agriculture, being a Cabinet officer, presumably had direct access to the President.

Moreover, Mr. Davis also had to wrestle with the Office of Defense Transportation and, on two crucial points affecting his job, food prices and food rationing, he found that he was subject to Prentiss Brown in the OPA. Besides, it usually happened that when, in a case of conflict, he appealed to Mr. Byrnes, the latter's office simply took over the matter administratively. This merely meant that new complications arose.

How all this will be settled, the reader will probably know before he reads this. But from the analysis I have given, he may get a fair idea of the problem. I do not believe that it arises from a love of and grasping after power. Messrs. Byrnes, Vinson, Brown, Davis, and the rest are, I am convinced, sincere men who merely want to do their job. Moreover, they are all very reluctant to put on the populace more restraints than are absolutely necessary.

It may seem brutal to say it, but I believe that in this last virtue lie all the vices of the system. It is precisely this reluctance, from the President on down, to issue firm commands, that has brought on the crisis. Of course, the military and the civilian fronts are different: one proceeds by sheer command, the other by political prudence. But in both of them obedience is the way to success. Witness the present farm and labor situation.

This is my last report until September, as I am leaving Washington for the summer. I commend my temporary successor to the good will of the readers of this column.

WILFRID PARSONS

RECALL TO TRADITION IN THE CHINESE MISSIONS

BISHOP PAUL YU-PIN

ON October 4, 1936, Bishop Auguste Haouisée, S.J., Vicar Apostolic of Shanghai, installed me as Vicar Apostolic of Nanking. In handing over to me this ancient Jesuit Mission, the Bishop said:

The Jesuit Fathers deliver into your hands this Mission, founded by Father Ricci himself, even as of old the runners in the Olympic race handed on the torch to their successors. Heretofore we have run with this torch of the Catholic Faith; it is for you to take it now and bear it onward.

The mention of Father Ricci recalls to mind the famous missionary method with which his revered name will be forever associated. I speak of his method of approach, of his intellectual apostolate, which was characterized by a profound respect for the cultural traditions of China. To the Chinese, Ricci became a Chinese that he might gain the Chinese for Christ. This method, when all is said and done, was but an application of the Church's age-old pedagogy—her apostolate of like to like. Ricci's adaptation had for its precedent the *omnia omnibus* of St. Paul—"I became all things to all men that I might save all" (1 Cor. ix, 22). It is the method that the Popes of our day have recommended for Catholic Action everywhere.

But Ricci's was a good adaptation, admirably calculated in view of the particular end to be attained. It was an adaptation that took into account the fact that China was not a barbarian country, but a nation of ancient *culture* and *civilization*. Hence, it was axiomatic for him that the Chinese should be introduced to Christianity through their own culture and in terms of it; that Christianity should be translated into the language most intelligible to the Chinese—the language of Chinese culture. As a certain writer, Wells Williams, says of Ricci and his companions: "In their intercourse with the people of all classes they won good opinions by their courtesy and scientific attainments."

As a preparation for his mission, Father Ricci spent nine years in studying the ancient literary classics of China and, not content with book lore, he made it a point to come into frequent and familiar contact with living Chinese scholars. Providentially, too, he associated with real Chinese scholars and thinkers like Li Chih-tsao (1570-1670), Hsu Kuang-ch'i and Yang T'ing-yuan, rather than with the professional type, who have caricatured Chinese scholarship and made it a byword for shallow pedantry.

Thus equipped, Ricci and his band of Mission-

aries set about translating into Chinese the important contemporary works of Western scientific and philosophic literature. By 1636, they had published no fewer than 340 treatises on religion, physics, astronomy and mathematics. The translation of Euclid into Chinese is attributed to Ricci's celebrated convert, Paul Hsu.

Thus, thanks on the one hand to their respect for Chinese culture, and on the other to their introduction into China of scientific knowledge from the West, these early missionaries achieved notable success. By the end of the reign of the last effective Ming Emperor, Ch'ung Cheng, in 1644, their converts numbered 114 members of the Imperial family and fourteen high officials. Among the latter was the Prime Minister Paul Hsu Kuang-ch'i, as well as the two other scholars previously mentioned (Li Chih-tsao and Yang T'ing-yuan).

Ricci's method of approach, therefore, consisted not simply in appreciation and respect for Chinese culture, but also in satisfaction of the intellectual needs of the Chinese people. The latter, though attached to the genuine values of their traditional culture, were and still are eager for universal truth—eager to add Western science and philosophy to their own patrimony of spiritual values. Ricci and his companions were glad to slake this thirst for natural truth, knowing full well that natural wisdom leads onward and upward to the very throne of the Lord of Heaven Himself. Let me quote from *Deus Scientiarum Dominus*, the Apostolic Constitution of His Holiness Pope Pius XI:

God, the Lord of Knowledge, in that He gave His Church the Divine command to teach all nations, undoubtedly appointed her the infallible teacher of Divine Truth and therefore the chief patron and fosterer of all human science. For it is the mission of the Church to instruct all men in the sacred beliefs which she gathers and draws from God's Revelation. And seeing that Faith and human reason not only "can never conflict," but rather because of their perfect harmony, "they are mutually helpful," the Church of Christ has ever held it her duty to aid and promote the cultivation of human arts and sciences.

It was not simply, then, for their own sake that Ricci and his missionary associates taught the Western arts and sciences, the Western mathematics and astronomy, but in the certainty that all truth, natural and supernatural, is one, and that knowledge of any truth—even of truth which is confined to the natural order—can bring men to supernatural wisdom, to a knowledge of values

above and beyond mere Occidentalism, to faith in the universal religion of Catholic Christianity. It was with this end in view that Ricci steeped himself in Chinese culture and sought to satisfy China's intellectual needs by translating Western science in terms of that culture.

Like Christianity, Buddhism, too, had at first the status of an alien religion in China. It also started as a foreign importation, but it soon divested itself of its Indian characteristics and adapted itself fully to Chinese culture and civilization. It adopted Chinese architecture and developed a vast Chinese literature by translating its Pali and Sanskrit Sutras into Chinese. Meanwhile, the Indian originals of those Buddhist works have perished, and it has come to pass that the bulk of Buddhist lore survives now only in these Chinese translations.

Unhappily, the adaptation of Christianity has not yet progressed on so large a scale. In the eighth century, a good beginning was made by the T'ang-dynasty Nestorians. A second start was made under the auspices of the early Jesuit missionaries but, with the suppression of the Jesuits in 1773, the great enterprise of adaptation received a serious setback from which it has yet to recover. At the present day, the amount of Catholic literature translated into Chinese is extremely limited, and the number of Catholic institutions of higher learning remains relatively small.

The upshot is far from encouraging to Catholic hopes of converting China to the True Faith. Though there are 4,000,000 Catholics in China today, they exert little influence on the Chinese public in comparison to their numbers. Protestant Christians, though fewer in number, are more influential, thanks to the large number of their institutions of higher education. All of which leads to one conclusion—namely, that if we wish to see Catholic influence preponderant in China, we must set to work to form among Chinese Catholics an intellectual élite. That is the indispensable condition of securing Catholic representation in the ruling group—in the intelligentsia who direct the destinies of the Chinese nation. And without such representation, the Church cannot hope to play a leading role in determining the trend of postwar reconstruction. This means that a golden opportunity to make China Christian may be irretrievably lost.

The program of postwar reconstruction envisioned by the present National Government of China looks forward to the realization of two pivotal ideals:

1. The purpose to rebuild a New China on the basis of democracy. Here the guidance of Catholic social philosophy is of supreme importance. It alone can teach the distinction between true democracy, based on Christian personalism, and false democracy, based on Communistic collectivism. Liberal democracy has failed because of its insistence on rugged individualism, for individualism is selfish and anti-social—it is a divisive force that tends to drive men apart. But the human being is not merely an individual as a tree or a horse is an individual; he is a rational individual. Personality adds to in-

dividuality the attribute of rationality, of reason, and reason is a unifying force, in virtue of which men tend to agree on that basis of what is reasonable for all rational beings, namely universal truth. In order, then, to avoid the unreasonable excesses of liberalistic individualism, it is not necessary to fly to the opposite extreme of tyrannical collectivism. True democracy must, in the nature of things, be based on personalism; for, in so far as they are reasonable, men tend freely to agree on what is universally just and true. Let me quote from the Harvard address which was delivered by Etienne Gilson:

Just like trees and any kind of living things, men are individualized and distinct from each other by their bodies. Such is the metaphysical reason why, grounded as it is on matter, individualism is always a source of divisions and oppositions. When men consider themselves as mere individuals, so-called Liberalism is bound to prevail, until political disorders and social injustice make it unavoidable for the State to become totalitarian. Individualism always breeds tyranny, but personalism always breeds liberty, for a group of individuals is but a herd, whereas a group of persons is a people. Just as they are individuals by their bodies, men are persons by their intellects. Now it is a remarkable characteristic of intellectual knowledge . . . that it is in us both strictly personal and wholly universal. As a rational being, every one of us is a person, that is to say an original source of true knowledge and of free determinations. Yet, precisely because and in so far as our knowledge is rational, it is universal in its own right. Human reasons and human wills are bound to agree, to the full extent that every one of them keeps faith with its own nature, which is to be rational.

True democracy, therefore, of which personalism is the very essence, may be defined as a philosophy or conception of government based upon respect on the part of the State for the personal dignity, reason, conscience and free will of the human individual. In this it differs from the collectivist conception of government; for collectivism, whether Communist or Fascist, robs man of his personal dignity and delivers him up body and soul to the despotic social will of an almighty State, to whose arbitrary power and caprice there is no limit whatever.

2. The second ideal to which postwar China aspires is worldwide application of what the Chinese call *Ta T'ung Chu-i*, which interpreted means: *The Principle of Universal Brotherhood Among Men*. Our people seek to promote brotherhood among all nations of the world as the only way to ensure a just and lasting peace. To realize how consonant this is with the Church's teaching on peace, we have only to recall Pope Pius XII's Christmas Eve broadcast of 1939. In that allocution the reigning Pontiff laid down five fundamental conditions as essential for an international world order based on moral principles, such that just and lasting peace will be guaranteed for all peoples on the face of the earth. The five conditions he enumerated were:

1. Universal recognition of the right of all nations, both great and small, to political freedom, opportunity of economic development, protection in their territorial integrity and in their neutrality.

2. No oppression by the State of national minorities in their cultural or linguistic characteristics, nor limitation of their natural fertility.

3. Admission of all nations to participation in the earth's natural resources, so that peoples less favored by nature may also have access thereto.

4. Limitation of the armaments of powerful States, so that the catastrophe of total war may be averted for all future time; observance and revision of treaties.

5. Abolition of religious persecution and universal acceptance of Christ's law of love and *brotherhood among all men*, which will prove a most "valuable contribution to the reconstruction of the social order."

When I explained these five points some months ago to the representatives of the Chinese people at Chungking, my listeners—largely non-Catholic—were enthusiastic in their approval. "This," said they, "is simply our own peace program expressed in Christian language." I mention this instance as but one of many indications going to show how much the Holy Father's universal authority is respected in China, even by those who are not Catholics.

To sum up, therefore, present-day China offers a golden opportunity for Catholic missionary work but, to avail ourselves of it, we must return to the traditional method of approach exemplified by Father Ricci's adaptation of Christian truth to China's cultural characteristics and intellectual needs. This method of introducing the universal religion of Christ demands two things on the part of our Missionaries:

1. Respect for Chinese culture.

2. The ability to satisfy the intellectual needs of the Chinese people.

As to the first requirement, the Holy See itself has frequently insisted upon it. Only a few years ago, in its instruction of December 8, 1939, permitting Catholics to observe the ceremonies in honor of Confucius, the Sacred Congregation for the Propagation of the Faith made a formal ruling expressly to that effect—a ruling couched in these words:

Since the Chinese Government has several times openly declared that all are free to profess whatever religion they choose, and that it is far from their mind to issue laws or orders about religious matters; and that consequently the ceremonies in honor of Confucius which are either performed or ordered by the public authorities, are done not with a view to offering religious worship, but solely in order to encourage and manifest due honor toward a great man and *due observance toward ancient traditions*; it is permitted to Catholics to be present at ceremonies of honor which are performed before an image or tablet of Confucius in Confucian temples or in schools.

If we are to meet the second requirement, the formation of a Catholic elite among both clergy and laity is indispensable. American Catholic universities can help in the formation of a lay elite for China by granting scholarships to Catholic Chinese students. But that alone will not suffice; we must form an intellectual élite among the clergy, too, including the missionaries as well as the native

priests. The Popes themselves are insistent on this as the most effective way of carrying out the Church's Divine mission to teach the truth to all nations. In the already-quoted Apostolic Constitution, *Deus Scientiarum Dominus*, of March 24, 1931, the Sovereign Pontiff states:

Our predecessors, in the course of the ages, spared neither care nor labor in order to develop the study of sciences and the liberal arts to the highest degree, and to have seats of learning of every kind established in many places. But their interest and main endeavor centered upon the furthering of sacred science, inasmuch as this renders the highest service to the Church in the accomplishment of her Divinely given mission . . .

. . . it behooves those Christians who show special fitness for scientific research, and those above all who are set apart for the work of religion, to beseech the Father of Lights and, mindful of the saying—"wisdom will not enter into a malicious soul"—to bend their whole mind on the sacred sciences and on others in any way whatever related to these, and so to master all this knowledge, that they may be able, given the opportunity, to teach Catholic truth as it should be taught and uphold it most vigorously against the attacks and false reasoning of its adversaries.

Because of the prime importance of this intellectual apostolate of the Church, the Popes have uniformly insisted, in all times and for all places, upon the cultivation of higher studies by the Catholic clergy. In the case of China, their repeated admonitions in this sense are to be understood as applying to missionaries no less than to the native clergy. Missionaries who come to China must realize that China is not a *tabula rasa* but a long-civilized nation; they must appreciate the fact of Chinese culture. Above all, they must take into account the fact that in Chinese society the so-called *litterati*, that is to say the intelligentsia, constitute the most esteemed and most influential class. Once the latter are converted to the universal religion of the Church, the conversion of the rest of the nation will follow as a matter of course. That is why in China, more even than in any of the other nations today, the *intellectual apostolate* is absolutely essential.

After the war, there will be a cultural renaissance in China—a resumption of the work of rebuilding the New China on democratic foundations. It is of the utmost importance that this resurgent movement should be influenced by Catholic leadership. But unless the future missionaries to China, as well as the native and foreign clergy now in China, begin at once to prepare themselves for a great intellectual apostolate, it is quite certain that not Catholics but the enemies of Catholic truth will be the architects of the New Order destined to rise in China after the war. May God raise up among the Catholic students of America new Xaviers and new Riccis for the great enterprise of building New China on the *One Foundation* which is Christ. China, oldest and largest nation on earth, has a population comprising one-fourth of all the inhabitants of the globe. The Chinese are a civilized and cultured people who will respond most readily to the Church's intellectual apostolate. We cannot begin too soon to prepare that apostolate.

TEACHING IN NEW CHINA: VOCATION FOR AMERICANS

JOHN J. O'FARRELL, S. J.

WITH the abolition of extra-territoriality many of the faint-hearted "friends of China" began to wonder what would be the future status of the white man, especially missionaries, in the emerging New China. Generalissimo Chiang Kai-shek, not confined within the limits of an academic degree but blessed in an extraordinary measure with common sense and realistic vision based upon principles, replied to this timorous query in an inspiring address at Chungking, May 18. Said the Generalissimo:

We still need missionaries, and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Do not feel that you are our guests. You are comrades working with us to save our people and to build a new nation. Christians from abroad and Christians in China are on the same footing, and can work wholeheartedly together for the reconstruction of China.

Most Rev. Paul Yu-pin, Vicar Apostolic of Nanking, who is at present touring America to study our social-service organizations and to exchange opinions with American leaders on the problems of postwar moral and social reconstruction, has commented quite at length upon this statement of Generalissimo Chiang. Being a personal friend and advisor of China's Leader, Bishop Yu-pin disclosed a breath-taking plan of social reconstruction and educational expansion inspired by the Generalissimo and to be actuated by His Excellency and other leaders in China and in America.

The significance of this invitation is profound, for perhaps never in history has a nation placed so much confidence in another. Had China restricted her invitation to technical advisors and financiers, her motive might have been interpreted as one of purely material gain; but when a nation such as China invites thousands of Americans to the inner sanctum of her civilization and places such a great trust in our ability to help her form her leaders for tomorrow's international world, then we can hesitate no longer.

The plan, as proposed by Bishop Yu-pin, may be briefly summarized as follows: Besides thousands of additional elementary and secondary schools to prepare the now nationally-conscious Chinese for democratic, representative and constitutional government, China intends to open several hundred colleges and universities, and she invites Americans to help her staff them. Already a goodly number of our Honorable Governors and civic leaders have pledged to the Chinese an abundance of aid now and in the future through their Ambassador Ex-

traordinary, Madame Chiang Kai-shek, upon the occasion of her triumphal and inspiring tour of some of America's leading cities.

Bishop Yu-pin, with a greatness characteristic of simplicity and a simplicity characteristic of greatness, offers us an invitation which is at the same time a challenge to give proof of the faith within us.

For the new life of China, begotten in the chaos of war, to be developed in an harmonious and permanent fashion, it must be based upon the foundation stone of Christianity.

In order to accomplish this, Bishop Yu-pin insists:

China needs treble the number of Priests, Brothers and Sisters from America. The Chinese also consider it equally important that the Christian laity of America play a distinctive role in building up our new and better world. We want thousands of the American laity to come to China, people who will join us not to exploit us, but unselfish men and women of bold vision who firmly believe in the brotherhood of all peoples under the Fatherhood of God, and who will help us to raise up leaders like unto themselves.

With a Christian optimism, quenched not at all by six years of war, Bishop Yu-pin really astounds us when he says:

How wonderful it would be if during the coming year of reconstruction we could welcome 100,000 Americans to China who would give three to five years of their lives either teaching a craft or providing us with lessons in Christian social service, or molding our youth to the glorious destiny which awaits them in tomorrow's world. One hundred thousand such leaders from the United States would represent one American for every 4,000 Chinese. It is not a preposterously high figure. The Nazi conquerors in Europe have sent tens of thousands of trained emissaries out among the peoples they have subdued. Their task is to spread brutality, hate and death. How China would be inspired if 100,000 Americans could be found to come to its shores to do good, to help us build our bright future according to the pattern of the Christian way of life. Men and women are needed—not mere money, not mere ideas, not mere ideals. There is no substitute for Christian men and women.

Bishop Yu-pin is forming a Special Placement Bureau to take care of the many Doctors, Professors and ordinary teachers who, he expects, will want to take part in this great crusade. According to the Bishop, these lay people will not be expected to live the difficult and sacrificial life of the missionaries. They will be well paid, can live in Western style and comfort, and will occupy a distinguished place in Chinese society. It will not be nec-

essary for them to learn Chinese, because all Chinese university students understand English and want to become still more proficient in it.

Here is a great opportunity, and almost a new type of vocation, for American Catholics. The Chinese will look to America, as they have already been looking, to teach them what is best in our Western culture and philosophy. So far, the impact of the non-Catholic philosophies of American secular universities has been far stronger than that of the Catholic. We are now given the chance to show our religion and our philosophy in action. Catholic teachers, with their families, expounding the Christian philosophy of life in the classroom and carrying it out in the daily contacts of social life, must inevitably have a strong influence on the Chinese. A people naturally appreciative of spiritual values, they will surely be impressed by the wedding of American progressiveness to the life of Faith.

The plan of social and educational expansion, because of the vastness of its scope and the millions of people to be affected by it, will also include Buddhists, Mohammedans and the various Protestant denominations. For many years these last have occupied a commanding position among the intelligentsia of China. So impressed by the intellectual apostolate of the seventeenth-century Catholic Missionaries in China were the various groups of Protestant missionaries that they have frequently united their disparate efforts, and have established over a dozen universities. At the present time there are only three Catholic universities in China, though we have five times their number of Christians.

Recently the representatives of several Protestant mission organizations met in New York and invited Bishop Yu-pin to guide them in their plans for postwar reconstruction in China. Protestant seminaries in China have had Bishop Yu-pin give them a series of lectures on Thomistic Philosophy. The Buddhists and Mohammedans, we are told, recognize the growing importance of the Catholic Church in China. The Christian philosophy of education is attracting the attention of Chinese intellectuals, and the Catholic social-service program is appealing to the masses. They realize that the Church is open to and interested in all men.

History sadly reveals the fact that upon more than one occasion responsible members of the Catholic Church have failed effectively to seize the opportunities presented to them for far-reaching and permanent good. What will be the fate of this opportunity? Will the mission-minded leaders of this country unite intelligently to discuss and to capitalize effectively upon this grand opportunity of realizing the final aim and purpose of the missions to establish the Church? Or will we go on with blind generosity simply increasing the volume of the "emotional mission appeal" for the accidental and secondary phases of mission work? At times the Divine Missionary must be distressed, as it were, with the narrowness of our vision and the timidity of our efforts. Well could He say even now: "Heretofore you have not asked the Father anything in My name; ask and you shall receive."

CATHOLICS AND PEACE: WORK OF THE C.A.I.P.

FRANCIS E. McMAHON

FOR over fifteen years—since its foundation—the Catholic Association for International Peace has worked persistently to expound the principles which must be the foundation of any true peace. But it has not merely expounded principles. It has sought to develop their concrete applications. It has sought, through numerous research projects, to analyze specific problems, and it has sought to solve those problems in terms not only of abstract principle but also of actual and concrete historical exigencies.

The task the Peace Association set itself was one of education. Its objective was to influence public opinion, specifically Catholic public opinion, in the United States. It did not attempt to reach directly the Catholic masses. Other agencies were to take care of that. It was to furnish the ideological instruments. It has been the intellectual fountain-head for the great work of effecting "The Peace of Christ in the Reign of Christ." Right thinking, of course, does not necessarily mean right acting, but it is the indispensable preliminary to the latter. The Association hoped to make people conscious of the need for rising above national prejudices and for doing some straight thinking.

It has drawn its inspiration from the Papal Encyclicals and from the truths of natural reason. It has followed St. Augustine in conceiving peace as "the tranquillity of order." With Thomas Aquinas it has recognized that peace among men and among nations is the fruit of justice and of charity. But it has not confused genuine peace with a sickly pacifism. It has been long aware of the danger of passively allowing the spirit of conquest to go unchecked in the modern world. In the task of preserving or of restoring order, its members have not shrunk from advocacy of sanctions against the Powers which have been guilty of violating international order.

Above all, the Association has striven for acknowledgement of the supremacy of law over arbitrary will in international affairs. Pius XII declared in his *Summi Pontificatus*:

It is certain that the radical and ultimate cause of the evils which we deplore in modern society is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations.

It is this self-willed and self-established *amorality* which the Association has fought and must continue to fight relentlessly.

It has fought, therefore, against political isolationism and economic nationalism, those breeders of regional and world wars. It has fought against the spirit of national selfishness in all its forms; against national rivalries and suspicions, against a

permanent policy of heavy armaments, against trade barriers which stifle international economic life, against military aggression—whether it be that of Japan against Manchuria, Italy against Ethiopia or Nazi Germany against Poland.

And it has fought for the realization of international social justice. In an age of individualism, the very notion of social justice becomes obscured—or a notorious meaning unfortunately becomes attached to it. But it signifies simply—on the international level—that individuals as well as nations are part of a great world society with its own common good transcending national lines, and that both individuals and nations have obligations to that universal common good. The world today is “one great neighborhood.” Cultural and economic interdependence among all peoples is a tremendous fact, and there is little doubt that such interdependence, already emphasized by the war, will grow more intense in the future.

Individuals within a particular political community are obliged by the moral law to promote the common good of that community. All men and all nations are likewise obliged to promote the universal common good of humanity. Each of the peoples of the world is a part of a great whole, and each has obligations to the good of that whole. These are the obligations of social justice. What form these obligations will take depends upon what means are required in given historical circumstances to realize the common good of the whole community of nations.

There is no longer any doubt that the common good of mankind cannot be preserved save by some form of world organization. Political isolationism has proved to be a nullifier of this good. Nor has the policy of balance of power proved to be anything in the long run except a breeder of war. Hence the Association has strongly advocated the establishment of a world society of nations, invested with *adequate* legislative, executive and judicial powers. It has favored likewise the formation of regional federations subordinate to the world organization and corresponding to the cultural and geographical divisions of mankind.

In line with this, it has taken over and made its own the five-point peace plan of His Holiness Pope Pius XII. In these recommendations of the Pope it has found a series of proposals in harmony at once with the Divine law and with the exigencies of natural morality. The right to life and independence of all nations; disarmament and liberation from the rule of force; international organization; fulfilment of needs and just demands of peoples; observance of the principles of justice and charity by statesmen and peoples—these five points, if fully realized, would bring to men of the earth the peace which they have been seeking by devious ways, but thus far in vain.

The conclusion of the present war will bring to the forefront problems demanding immediate solution. The Association is urging that the fullest possible study now be given to the problem of feeding, clothing and sheltering the victims of war throughout the world. Rehabilitations must be undertaken

as soon as possible. The ravages of disease must be checked. Competent personnel must now be trained and held in readiness to act at the moment that hostilities cease. The coming of peace should not find us unprepared.

The Association is advocating that an interim elapse between the cessation of military operations and the final settlement of peace terms. When passions have cooled and men can more calmly consider the requirements of world order and not merely the demands of vengeance, it is far more likely that an equitable peace can be effected. The Armistice period should be a time of provisional settlement, and a time for the further exploration of the possibilities of attaining the fullest measure of justice in the final peace treaty.

If the passions of vengeance and hatred must be ruled out, nevertheless there is a place—even a requirement—for the exercise of retributive justice against those leaders found guilty of the present crime against humanity. Such punishment, however, must be inflicted not primarily to repair the moral order (only God can say “Vengeance is mine”) but primarily for the preservation of the common good. The requirements of the common good must dictate the extent and degree of the punishment.

No peace association has ever succeeded in stopping wars or even in greatly minimizing their horror. The first opponents of the slave trade were equally unsuccessful. Nevertheless the road to permanent peace lies only in the direction indicated by the Catholic Association for International Peace. The Association could not, if it would, change substantially its policy, for that policy has been rooted in the principles of moral law and its concrete exigencies.

To what extent has the Association influenced the Catholic body of this country? It is difficult to judge. There has been noticeable in recent years—strongly since Pearl Harbor—a shift towards an international viewpoint. The Association does not pretend to claim the lion's share for this healthier outlook, but it feels that its work has not been in vain.

There remains, however, some latent and manifest isolationism among the Catholic people of the nation. Catholic journals here and there still follow the old pattern, and here and there exhibit the old cynicism towards world cooperation. Catholics, both lay and clerical, are still to be found yearning for the former times when America allegedly minded its own business. It will be a tragedy if Catholics in large numbers were to revert, after the war, to the old and thoroughly discredited policy of national selfishness. Such a reversion may mean the death of civilization. It will certainly mean the betrayal of Christian principle by those who should be most concerned to uphold it.

That such a dreadful possibility exists makes it all the more imperative that the Association redouble its efforts to bring the teaching of Christianity concerning international relations home to the Catholics of America. The task of the Association has not ended. It has barely begun.

U. S. CHAPLAINS GO TO SCHOOL

COLONEL WILLIAM D. CLEARY

YOU have read of the heroism of the Chaplain who, on board a sinking transport, removed his life belt, put it on a frightened soldier and went down himself with the ship. Your newspapers have told you of the infantry division caught behind enemy lines near Djebel Essouda in Tunisia. The Chaplain was with the men when they were trying to make their way back to their own forces. The papers reported that "the difficult terrain finally made it necessary to leave the wounded, and the Chaplain chose to remain behind with six medical orderlies and a detail of six other men to care for them." You have heard of the many other acts of courage, fortitude and faith of the Army Chaplain.

These occurrences are only the outward manifestation—the ultimate facts—in a well-devised and efficiently operated system of selection and training which supplies the need for spiritual ministrations for the men in the midst of their ordeal by battle.

It is the desire of the Army that there be called to duty one Chaplain for every 1,200 men under arms. The Army recognizes the need of fighting men for spiritual guidance and help, and it is one of the happy facts of this crisis that the good soldier in service inevitably returns to the enduring spiritual values, despite his neglect of his faith and those values in civil life. The Army, in a great many cases, has returned the men to a live interest in the religion which they were ignoring in civil life.

The Army Chaplain is the instrument for this purpose. He has a tremendous responsibility to his country, as well as to the parents and families of the men in his care. Young America is in his hands. If he fails today, future generations will fail tomorrow, for he has the task and the opportunity of molding the men who will be tomorrow's doctors, lawyers, industrialists and presidents. The Chaplain has a great advantage in his work. He is in a better position to do good than any other minister, priest or rabbi. He eats, sleeps, works and plays with his men—an advantage which cannot exist in civil life. From this close daily and hourly contact comes an intimate knowledge of the men and their problems. The result is a fuller understanding and confidence which increases infinitely the Chaplain's capacity to do good. He is called upon to act as father and brother. He may be called upon to advise in the most serious family problems. He may, at the other extreme, be called upon for assistance when the soldier has had "one too many" and is low with the "pay-day blues."

These duties of the Chaplain require many qualities and abilities which are completely foreign to

the daily activities of the average priest, minister or rabbi in civil life. It is part of the job of the Chaplain School to help work the difficult adjustment and transition of men of all faiths, Negro and white, from all areas of the country, to the most honorable status of Chaplain, U. S. Army. One of the great problems in training students who will be Chaplains is the almost complete lack of formal discipline to which many of the students were subjected in the course of their work in civil life. It is this primary need for and value of discipline that must be explained to the student. His most difficult adjustment is to the rigid requirements of discipline in the Army, for, being a soldier, albeit without arms, he is subject to the same rules of discipline which govern our fighting men.

Candidates for the Chaplaincy are limited to no race or religion. They are approved and recommended by their own Church and are commissioned as officers in the army. All these men, direct from civil life, together with many who have seen service everywhere in this country and in the theatres of active warfare all over the globe, come to the U. S. Army Chaplain School at Harvard University, Cambridge, Massachusetts.

When the student Chaplains arrive at the school, pursuant to War Department orders, they are registered in, and are assigned quarters by the billeting officer. Men of the different religious denominations are bunked together, so far as possible. This practice is designed to promote tolerance and understanding and to break down bigotry, which will thrive only in the mud of ignorance. Their quarters are in two large Harvard dormitories, Perkins Hall and Conant Hall, where they bunk, four to a room, and sleep on regulation army beds which they themselves make up daily in regulation army fashion. The uniform they wear is the same as that of other officers of the army, except for the small silver cross which is the insignia of the Chaplains' Corps. The insignia worn by Jewish Chaplains is a miniature of the Tables of Mosaic Law.

The course of instruction at the school covers four weeks, and the moments when the students are not busy are rare. No theology is taught, since all students are presumed to come to the school well-grounded and prepared in their own faiths. They do, however, receive extensive instruction in all aspects of the Chaplain's work.

Each student takes a course in practical duties. The purpose is to instruct him in his military duties, including the conduct of religious services, pastoral duties and community contacts. This course seeks to bring the new Chaplain into harmony with the routine of a military post, station or unit. In this course, the Chaplain also receives instruction in the preparation of the Chaplain's monthly report which goes to the Chief of Chaplains in Washington each month and which records the Chaplain's varied activities.

There are also courses in customs and courtesies of the Service and in morale. These courses acquaint the Chaplain with the requirements of military discipline, the customs of the Service, the problems of building and maintaining morale and the

function of the Chaplain in the morale-building program.

A special course in administration is given to Chaplains of field grade, that is, of the grade of Major and higher, and other Chaplains who will be in administrative positions. This course instructs them in the usual staff duties of members of a general or special staff of a command.

In addition to these courses, the student Chaplain receives instruction in other purely military subjects. A course is given in army organization, which instructs the Chaplain in the organization of the component parts of the Army and his position in relation to the various army units. A general course is also given in army administration, which teaches military correspondence, accountability for property, the required procedure for keeping and accounting for funds, and the preparation of vouchers and reports.

A course in chemical warfare is given to teach a basic knowledge of defense against chemical attack, including the proper use of the gas-mask and practical demonstrations in a gas-chamber, as well as surprise gas attacks on marches.

Since the Chaplain may often move alone, or with a few men, to render his services on the battlefield, and since he will be compelled to keep accurate records of the location of graves, an extensive course in military map-reading is given. In this course, the Chaplain learns to read maps and to make military maps indicating exact locations of any given points. This course includes field problems in locating graves, drawing sketches and indicating distances and azimuths.

A course in military law is given to familiarize the Chaplain with those elements of military law which pertain to his duties and to acquaint him with the law and procedure of courts martial, so that he may have a fuller understanding of military offenses and their trial and punishment. This course is also designed to enable him to help his men in their change of status from civilians to soldiers, with the many changes in law resulting therefrom. The Chaplain should know and be able to explain why acts, such as quitting the job or coming to work late, which may be relatively unimportant in civil life, are so serious in the Army.

A course is given in military sanitation and First Aid, so that the Chaplain may be able to preserve his own health and, at the same time, administer the temporary treatment required in cases of sudden illness and accidents before the services of a medical officer can be obtained.

Instruction is also given in the classification and assignment procedures of the Army, the postal service and other special subjects, such as the functions of the Red Cross, the Army Emergency Relief and other organizations which may be of help to the soldier and his family.

The afternoons, and some of the evenings, are devoted to physical instruction and training. The men receive approximately two and one-half hours of daily calisthenics, drill and marches. This includes close-order drill, without arms, in military formation. The students become so proficient in

this drill that they are able to take complete charge of the student body, arranged in platoon, company and battalion formation. The student Chaplains act as unit and battalion officers, and themselves conduct the Graduation Day exercises and parade for the reviewing officers. Their training includes road marches varying from five or six to twelve miles in distance. On these marches, they are taught cover and concealment, protection against plane and artillery bombardment and against machine-gun fire. They are taught march discipline and methods and, in addition, they are taken on night field problems. These night problems include identification of objects and sounds in the dark, estimation of distance, reduction of sound, use of cover, instruction in creeping and crawling, orientation on the ground and the map, and direction-finding. These night problems include surprise gas attacks and all conditions simulating forced marches in combat zones. This training is not easy but it is essential. The Chaplain goes everywhere with his men, and must be physically fit to stay with them.

The students proceed to and from all classes in military formation, and strict military discipline and atmosphere are maintained.

On the evenings when they are not engaged in field problems, the students have supervised study, with only a few nights off during the session.

In addition to all of the prescribed courses of instruction, the students attend the daily prescribed devotions of their own faiths.

The schedule I have described is full, and the training is stiff, but the needs of the Service demand it. This band of men, on completion of their training, head for all military theatres in the world, to all active zones of combat. They are men of flesh and blood and bone. They can suffer the pangs of hunger and thirst. Their bodies are subject to all the ailments and diseases of men. They will be in front lines, facing tanks, guns and planes, but they carry no weapons. They shoot no guns. They have only their physical endurance and the protective skills they have learned to guard their bodies. Above all, they must and do have a deep and abiding faith in the task they must perform and the good they must do. They must possess spirituality in abundance, else they cannot impart it to their men—the soldiers in the field—for, as has long been said, "No man can give to another what he does not have himself."

I am proud of the Chaplain School. I am proud of the work it has done and the students who have come to us and have then gone on to do such great work among our soldiers. Our work and their work must continue as the need continues and grows. And the great need for spiritual guidance and sustenance will continue and grow. It has well been said, "There were no atheists in the foxholes of Bataan." It is my trust and hope that the Chaplains of the U. S. Army will be among our men in all the areas of the world, continuing their service to God and country to the day of our certain victory and through the days of our abiding peace. I am grateful that it is my privilege and duty to head a school which performs such a service.

PATRIARCHAL CHAIR

TED GEORGE

I APPROACHED the threshold slowly. It seemed an important step. It was. I was entering the chapel of St. Charalampos in a little town in Greece—so far from America, the land in which I had already lived almost twenty years of my life. I was to encounter an experience that completely satisfied a gnawing hunger; I was to learn the answer to a question that had been foremost in my mind since the moment I had first set foot on the soil that had given birth to democracy. Was I to be an American in Greece, as so often, during my school years, I had been a Greek in America? I had always managed to get along well with my schoolmates, but I had always felt their slight discrimination against me because my parents had been immigrants, and their families had been in America for several generations. As a result, I had erected a thin, but hard, shell about my person. To them, I was a Greek in America.

Were the people inside the chapel to regard me as an American in Greece? Was I then to fill the title, "the man without a country"? My thoughts were running wild within my troubled mind. I wanted these people to love me. They were my people. But would they make me put up my defensive shell by regarding me as an intruder? Would they think of me as the curious tourist—the American in Greece?

I paused a moment. I looked up at the bell-tower just when the bell made known to the townspeople that High Mass was beginning. My mother's arm trembled in mine; her step faltered. I turned and looked at her. With the handkerchief I took from my pocket, I wiped the tears that were slowly slipping down her face. She smiled, a twisted little smile, and we walked on.

Once inside, I could see that everyone was watching us. I even heard someone say, "Look. The American." I winced. They were natives; I was a visitor—from America. Mother squeezed my hand, and we walked to the iconostase. I dropped several drachmae into the silver tray and selected two candles which I gave to Mother. As I turned to get my own candles, I saw from the corner of my eye that she had knelt before the holy picture of "The Blessed Virgin of the Myrtles." One woman asked her neighbor, "Who is the boy?" The neighbor leaned close and said, "He is the grandson of 'Barba' Georgi, the Englishman—the son of Dimi-tri. He has come from America. And that is his mother with him. She is the daughter of Charalampos Souris, the sailor. You know, the one who used to live behind this very church, in that house that lies in ruins."

I was glad. I was being identified with something in this little town that had long been familiar to the townspeople who had lived here all their lives. I smiled inwardly. Mother rose from her devotion,

and I knelt before the holy icon. From the altar came the mellifluous voice of Father Emmanuel, the old priest who had been the spiritual head of the townsmen for more than thirty years. I saw my uncle, my father's only brother, standing in the Psalter, chanting the accompaniment and the responses to the Byzantine liturgy, led by Father Emmanuel. My uncle smiled when his eye caught mine. He evidently had been searching my face from the moment I had entered the chapel.

When I arose from before the icon of the Blessed Virgin, an old man walked slowly up to me and took my arm. As he led me away, I stopped and looked at Mother. She motioned me on. The old villager, known as "Barba" Spiro, led me to the front of the chapel. We approached what appeared to be a row of stalls, lined along a side wall of the building. There were the back and the arms, but no place to sit down in each one of these stalls. One stands within the arms to participate in the services. On the back of my stall, I noticed our family name cut into the fine old wood. I touched the name—ran my fingers over the letters, carved many years before into one of the oldest "pews" in St. Charalampos.

Then I faced the congregation. All eyes were on me. I saw men and women dry their eyes. Mother was crying, and tears were rolling down the weather-hardened cheeks of Uncle Peter, opposite me. I was suddenly aware of what had happened. This chair I was occupying was the family head's chair. And this chair had remained unoccupied for many years. My grandfather, the Englishman, who had been on the board of trustees of St. Charalampos all his life, had been dead since before 1900. My father had come to America in 1909. And Uncle Peter, as chanter, had occupied the Psalter since his childhood. I was the first to stand within the arms of the family chair for almost thirty years. Yes, I was, too, the first of my generation to hear the liturgy of Father Emmanuel from the stand of the patriarchal head of our family. I was that patriarchal head for the moment, and I had come 6,000 miles to have that privilege. The townsmen were seeing the likeness of me to my grandfather, whom they all had loved. A lump formed in my throat and I felt the warm, salty water flow from my eyes.

When the sacred species of Holy Communion were brought from behind the closed portals of the Holy of Holies, I left my place and approached the steps to the "sacred table." I knelt at the feet of the priest. I bowed my head, as I heard Father Emmanuel repeat the words of benediction upon me and in my name. I stood up and crossed myself. Then I took the silk covering of the chalice in my hand and held it to my chin. The little golden spoon came out of the goblet, and upon it I could see the little consecrated morsel, soaked in the wine-Blood. Father Emmanuel put the spoon in my mouth. "Bless you," he said softly. And there were tears in his eyes.

I was blessed—twice blessed. My experience that Sunday taught me that I have a double heritage. I am neither an American in Greece nor a Greek in America—I am both.

THE Declaration of Independence summed up the political wisdom of the men who made the United States of America. They lived in the days of the horse and buggy. But they thought in the timeless terms of a philosophy of government that never will go out of date. For it grows out of a right philosophy of man that will always be true.

These men held that "all men are created equal." They made no distinction of race or sex. They said "created" equal because they meant that men were equal, not in the accessories of human personality, but in their common nature as founded by God. They did not call in question the differences between man and man in talents, strength and industry; or between man and woman in their specific roles. They had no mind to reduce everybody to the same monotonous level of education, accomplishment or reward. They did not try to put a ceiling on individual human achievement.

But they did put a floor under human rights. They held that every human person was possessed of "inherent and unalienable rights," and they named as the most fundamental of these the right to "life, liberty and the pursuit of happiness." We should have to define these rights today in sharper terms. We should have to stress the other fundamental personal rights delineated by Pope Pius XII in his magnificent 1942 Christmas Message.

The authors of the Declaration of Independence held that human rights came from God.

They meant by "the pursuit of happiness" something more than mere "freedom from fear" and "freedom from want," though they meant these, too, as preliminary conditions. They meant, indeed, the pursuit of happiness and not of mere pleasure, for they understood happiness spiritually. And they meant the *pursuit* of happiness, not its final attainment here below. They meant what they said in this sense, because most of them were good Christian men in their daily lives, and nearly all were Christian men in their frame of mind. They did not try to declare themselves independent of God.

They held that governments were instituted among men for the purpose of making secure these rights. We today should have to stress not only the protective role of government but its function of promoting the general welfare, as the Founding Fathers themselves did in framing the Constitution.

They held that governments derived their just powers from the consent of the governed. This is the political philosophy that has its roots in medieval Christian tradition. They believed in and applied the right to overthrow tyranny, but cautioned against imprudent changes "for light and transient causes." They were above all constructive, practical and patient.

We shall never learn to make full use of our constitutional principles of government until we make our own the Christian philosophy of man and the Christian virtues out of which grew our American philosophy of the state.

THE DETROIT RACE RIOTS

IN two days, the Detroit race riots have brought twenty-nine deaths and sent 600 persons to the hospitals. Shocking as they are, these riots are but a sequel to a lengthening series, during the past few months, of similar outbreaks centered around industrial plants and army camps.

A dozen different reasons may be alleged for this most recent outbreak. Reports of Axis and of Ku-Klux provocation have a very definite foundation in fact, but the basic causes for the disorder are matters more familiar and less sensational. With hundreds of thousands of war-workers, white migrants of the hill-billy type, thrown with Negro migrants from the same backward areas, it is no wonder that conflict should break out. Sudden high wages and completely new surroundings, absence of recreational facilities and proper living conditions, are mixed in the brew with the stubborn racial antagonism of some of the large immigrant groups.

Disastrous as they are, these riots have served one grim purpose. They have put a definite end to the age-old and tenaciously mistaken notion that the racial problem is local or can be kept local. The relationships of the majority white and the minority "colored" groups in the United States, of whatever variety they may be, are not a matter for any part of the nation to "settle in its own way," not a matter just of the North or South, the East or the West, but one that pertains to the entire nation as a whole, and is involving the entire world.

In such a crisis, one of the most obvious thoughts will be: how can the influence of religion be exerted on a national scale for the solution of a nation-wide problem? No half-measures can suffice; and it is not sufficient to state the truths of economic or other types of social justice, as they apply to the races, merely by implication. They need to be stated explicitly, soberly but clearly, on a wide, national scale, by Catholics, and by all the religious bodies speaking in unison.

The fratricidal bloodshed upon the streets of Northern and of Southern cities alike is a warning that this elementary measure cannot be too long postponed.

WISDOM FROM THE EAST

CHIANG KAI-SHEK, as reported in the *Osservatore Romano*, has called upon the Chinese people for a mobilization of spiritual energies. He reminds them of their increased responsibilities, now that China is taking a higher place in the family of nations; and he wishes them to be spiritually as well as materially prepared for the work of building a new China and of helping to build a new world. To deepen and strengthen in his people the ancient Chinese virtues of constancy and sacrifice, Chiang Kai-shek suggests certain rules of conduct:

- 1) All citizens must, during the war, lead an austere life.
- 2) They must form the habit of doing everything carefully and conscientiously.
- 3) They must develop the spirit of sacrifice, for only in this way can the defense of the country be strengthened.
- 4) They must develop the spirit of loyalty towards their country.
- 5) They must put firm faith in the Revolution and in the work of reconstruction.

The Generalissimo knows that an unspiritual people cannot do a spiritual work. He is not calling for just a raising of morale or an intensifying of the war effort. His words go deeper than that. Almost alone among the statesmen of the free world has he seen and proclaimed the necessity of a moral regeneration of the person, leading to a moral regeneration of society, as a prerequisite to victory and to a just use of victory. He is striking a note that is heard, if at all, in a very minor key in our country. Doubtless we are urged to hard work and to self-sacrifice, to a remembrance of our traditions and to an appreciation of our freedom; but all, or nearly all, the exhortations offered us are pointed towards the action and effort of the war; there is little suggestion of making ourselves morally fit to win the war—and the peace.

The black market, strikes, party feuds in Congress—these all indicate how far we are from a "spiritual mobilization." The Generalissimo, we said, is almost alone in calling for this. But not quite alone. From the heart of the Western world, Rome, the voice of Pius XII has sounded; and East and West are at one in this—that the world's troubles start in man's heart and in man's passions; and that the world will not be saved except by a change of heart.

MR. LEWIS AND THE LAW

FROM the very beginning of the negotiations between the United Mine Workers of America and the coal operators, we have striven to discuss the issues objectively and sympathetically. Industrial disputes are frequently very complicated, and unless one has access to all the facts, along with expert assistance in interpreting them, mistakes can easily be made. When we decided that many of the coal miners were suffering unduly from rising food prices, we may have been wrong. We may have been wrong, also, in our contention that the operators, feeling secure in the belief that the War Labor Board would come to their assistance as soon as the negotiations reached an *impasse*, refused from the beginning to bargain collectively with the workers' representatives and purposely deadlocked the conference. These are questions concerned with the interpretation of difficult facts, about which there can be a difference of opinion.

But when we insisted that Mr. Lewis was wrong in refusing to acknowledge the authority of the War Labor Board and in permitting a strike against the Government, we were dealing with a principle, and we are convinced that our position was, and is, the only correct one. Accordingly, with that part of the President's announcement of June 23, in which he characterized the leadership of the United Mine Workers as "intolerable," we are in wholehearted agreement. When he added that the leadership "has stirred up the anger and disapproval of the overwhelming mass of the American people," the President merely recorded an obvious fact. By his overweening and demagogic defiance of the War Labor Board, John L. Lewis has come perilously close to treason. He has challenged the legitimate authority of Government at a time when such an action necessarily endangers the very life of the nation.

That has now become the supreme question in this whole exasperating muddle: whether or not any individual, or group of individuals, can successfully challenge the authority of duly constituted government. It may become necessary before this war has been finally decided to replace the War Labor Board with some other system of dealing with industrial disputes. We hope not, since the War Labor Board has done a good job in extremely difficult circumstances. But at the present moment, the War Labor Board is the official Government organ for maintaining peace and order on the production front. The President has no other choice except to sustain its authority. Any other decision would involve industrial chaos and grave injury to the majesty of government.

In this whole deplorable controversy, the loyalty of the nation's great labor organizations to the law of the land must not be overlooked. Commenting on the WLB decision of June 18, which was adverse to the mine workers, Van A. Bittner, a high official of the United Steelworkers and formerly a close associate of Mr. Lewis, said clearly:

The labor members of the WLB, representing the

overwhelming majority of organized labor in America, are just as firmly convinced that the no-strike pledge we made to the American people through the President of the United States must be carried out today as we were the day we made it. And further, since this decision has been rendered by a majority vote of the WLB, it is our position that that became the decision of the WLB and in this instance the decision of the Government of the United States.

Daniel J. Tobin, President of the International Brotherhood of Teamsters, spoke just as forcefully for the authority of WLB. He called for "the unswerving support" of WLB by "every labor organization and every labor leader who values the freedom of mankind and whose vision of the future is not clouded by the irritations of the present."

Meanwhile, the miners are again digging coal, although many of them are disgruntled, and not all of them have heeded the order to return to work. The Government is operating the mines, and the old contract, with the minor modifications approved by the War Labor Board, is in effect. But this arrangement is only a truce in the struggle, not the final determination of it. The men returned to work on terms stipulated unilaterally by Mr. Lewis. He has reserved the right to end the truce at midnight on October 31.

The nation, therefore, still faces the grim possibility of another strike in the coal fields. This is an intolerable state of affairs. The President announced on June 23 his intention of asking Congress to raise the age limit for non-combat military service from forty-five to sixty-five to enable him to deal effectively with men who strike against Government-owned or operated plants and mines. Whether the use of military discipline is the best way to deal with recalcitrant workers is open to debate. What is beyond all discussion is the right and duty of our Government to ensure the peaceful and uninterrupted production of materials necessary to the national defense. Mr. Lewis' defiance of law and the authority of government must not go unchallenged.

BISHOP NIEDHAMMER

BLUEFIELDS, in Nicaragua, is a place which today brings memories of big sticks and naval episodes. But future years will recall a much more peaceful historical event.

The first native of the United States to be named by the Holy See as a Bishop in Central America, is the Most Rev. Matthew A. Niedhammer, O.F.M., Cap., Vicar Apostolic of Bluefields. Born in New York City, he was consecrated there in Saint Patrick's Cathedral, on June 29. The American Capuchins have taken over the Bluefields Vicariate from the Spanish Friars.

American Jesuits are beginning educational work in Nicaragua, at the same time that Bishop Niedhammer succeeds to the See of the retired Spanish Bishop, Msgr. Sola. Spaniards and Americans are collaborating in this important field. As the Bishop's crozier travels southward, it is indeed a Good Neighbor's harbinger of good will.

ELIZABETH AND MARGARET MARY

THIS year, by a strange happening, the Feast of the Sacred Heart is celebrated outside of the month of June—the month of the Sacred Heart—and falls upon the same day, July 2, as the Feast of the Visitation of the Blessed Virgin Mary. It is another of the anomalies of this year's latest Easter-tide.

Between the two Feasts there is an historical kinship, for the Feast of the Sacred Heart originated in the revelations made by our Saviour to a nun of the cloistered and contemplative Order of the Visitation. It was to Saint Margaret Mary Alacoque that the Saviour made known His desire that the mystery of His redemptive love for men, symbolized by His bodily Heart, should be given special commemoration and honor. But there is likewise a certain inner connection that can be shown between the two Feasts.

During the interval that passed between the Annunciation and the visit to her cousin Elizabeth by Mary, the Mother of the Redeemer, no outward sign had been given of the Mystery that was taking place. The first indication that something unusual and Divine was occurring was afforded when Elizabeth paid humble reverence to the woman so many years her junior, and announced to that little household that at Mary's approach the unborn child, the future John the Baptist, leapt in his mother's womb.

As the Mystery itself, in the Person of the Redeemer, was confided to a Woman, so the very first publicity for that Mystery, the very first "break" it obtained outside of the inner consciousness of Mary, came through the utterance of a woman. And that woman and her husband, the priest of the official Temple service, Zachary, were about as close to being cloistered Religious as it was possible for people to be under the Old Law of Moses.

In similar fashion, the great "story," that the Saviour was on fire with desire for the special veneration of His Sacred Heart, was made known first by the utterance of a woman, in the privacy of her own religious "family." Elizabeth's words were spoken to her own little world, to her domestic household of relatives and friends. But to the world at large the message was made known in more official fashion by her husband. And it was through the priest, Blessed Colombière, that the humble nun's message was conveyed, eventually, to the Universal Church and so to the whole world.

Elizabeth indicated that a great Mystery was *about to be* revealed. Through Margaret Mary the Saviour reminded a forgetful humanity of the same great Mystery that for ages *had been* revealed, and of His desire that we should plunge again into its depths, going back to the Source from which our salvation came. For both of these functions God chose humble and hidden women, so the world should see that God Himself spoke, not just the learning and ingenuity of mankind. And in both instances that which was made known in private was later proclaimed in public by those to whom the Holy Spirit had entrusted the task of proclaiming it to the world.

LITERATURE AND ARTS

DARK SINGERS

STEPHEN B. EARLEY

ONE of the surest indications of a renaissance of culture is the flowering of a mature poetry. A present-day observer cannot ignore the growing maturity of Negro poetry in America.

By nature endowed, the Negro concedes nothing to the most romantic peoples on earth; for countless centuries the very light of his existence has been poetry, music. In our own country the simple songs of the evening, more often religious than not, softened the heat of the day's labor and kept the soul of the Negro alive and free. Around the night-clad cabin, poetry and music dissolved the chains of his slavery. We are always amazed at the genius that conceived the simple, poignant folk poetry of the plantation.

Heart of what slave poured out such melody
As *Steal away to Jesus*? On its strains
His spirit must have nightly floated free
Though still about his hands he felt his chains.
Who heard great *Jordan roll*? Whose stalwart eye
Saw chariot "swing low"? And who was he
That breathed that comforting, melodic sigh,
Nobody knows the trouble I see?

After the Emancipation, and almost up until the present decade, Negro poetry has been synonymous with dialect poetry. But dialect poetry has had its day. It was too easy; anyone could write it and attain some measure of the simple sincerity and charm of the Negro folk-songs. That was just its undoing—soon enough the white came to write it as well as the Negro. The poetry ceased to be Negro poetry at all, and became nothing but the caricature of the Negro that we see in minstrel shows and in the Epic Peters-Florian Slappey stories of the literary lawyer Octavus Roy Cohen.

Unquestionably, when it is informed by true Negro spirit, this type of poetry still preserves much charm. You have only to compare Marion Anderson singing German arias with Marion Anderson singing *He Never Said a Mumblyin' Word* to appreciate just how wonderful plantation poetry is. And Paul Laurence Dunbar wrote dialect poetry that will live forever in American literature; when dialect poetry such as *When de Co'n Pone's Hot* ceases, literature will be the poorer. But such verse has a very severe limitation. Its hero is always restricted to a very definite type: the carefree, happy, but simple and uneducated plantation Negro. By implication it binds the race to this simple type; and tends to treat the Doctor Carvers, the Alexander Dumas's, the Countee Cullens as exceptions, and rather naively thinks of them as white.

This, of course, is not right; and Negro poets have been quick to feel the injustice of it. With, therefore, the dialect poetry of the plantation tradition eliminated from our consideration, we may look at three types of poetry open to the serious Negro artist.

The first is the whole field of the ordinarily inspired poetry common to all members of the human race. This can never be a distinct Negro type of poetry; it is subject to the ordinary canons of criticism. The second type is that body of poetry inspired by the point of view possible only to the colored man: this seems to be the type wherein the Negro artist is able to add something very definitely to the body of our poetry. The third type is a poetry descriptive of Negro life, and we find it either in the vernacular, as with Langston Hughes or Sterling Brown, or in conventional language, as in James Weldon Johnson. It is not as richly poetic or as abounding in possibilities of great literature as the second type.

What is this second type of poetry, this poetry that is infused with the particular spirit, the heritage only of the Negro? To go back a minute: we have said that the Negro was perhaps the most lyrical of the peoples of the earth; God seems to have given him the gift of song to lighten the harshness of his everyday life. This gift of singing words is the first radical of poetry. Then, too, through God's Providence, suffering has ever been the Negro's lot—but poets are born in suffering: Homer was blind, Dante exiled, Pope a hunchback, Poe and Keats were hopeless consumptives; they wrote their best poetry with the shadow of death hovering ominously above them. And so, suffering and painful experience bring the Negro poet the second radical of poetry: it guarantees him the lyrical expression of a poetical emotion. Further than this, his imagination has not been jaded by sophisticated conventions, nor his religious instinct dwarfed by puritanical repression. There are few poets and musicians who do not envy his natural gifts.

And yet this is not the particular endowment the Negro enjoys most richly; if this were all, he would still write verse, not poetry. He enjoys a peculiar cast of *thought* that no white poet may ever approach.

As the Frenchman thinks in terms decidedly French, the heritage of his French forebears, so, too, the experiences of generations flow into the soul of each Negro poet, making his thought-patterns definitely his own, and definitely different from his white fellow poet.

There are few "Jim Crow" laws restricting the white poet's legal American freedom; venal politicians will not threaten a six months' filibuster, in the very face of a world catastrophe, to prevent

his right to vote; his grandfather was not born into slavery, refused the right to an education, to intellectual and social betterment. The Negro poet makes his advances with difficulty even today; physical chains of slavery have changed into social chains. And yet this gives, at least to the poet, a distinct advantage. His thought-patterns have seldom been expressed in poetry: his field of thought is one new to the realm of serious poetry; it is not blunted by repetition; it is fresh, vital, interesting, and can be seriously artistic.

The poetry, then, of the Negro Renaissance will be a poetry that makes no concession, that is neither defensively nor pugnaciously racial; that moves on an even plane with all great poetry—but that is written by a Negro, imagined and felt by a Negro, and thought as only a Negro may conceive that particular poetry.

This is my conception of great Negro poetry; and so far, I must confess we have no great Negro poet, though, as Bertram Johnson says of present poetry: "Here and there a growing note swells from a conscious throat"; poems of this second type have been written by Negro artists. One of the finest of them, and certainly one of the very best of modern lyrics is by Countee Cullen. Expressed with the lyric simplicity of the best Wordsworth, it captures the charm of the Cavaliers and still is as modern as television . . . which is only to say that it is in the true stream of English tradition, and in its way a minor classic.

A SONG OF PRAISE

for one who praised his lady's being fair

You have not heard my love's dark throat,
Slow fluting like a reed,
Release the perfect golden note
She caged there for my need.

Her walk is like the replica
of some barbaric dance
Wherein the soul of Africa
Is winged with arrogance.

And yet so light she steps across
The ways her sure feet pass,
She does not dent the smoothest moss
Or bend the thinnest grass.

My love is dark as yours is fair,
Yet lovelier I hold her
Than listless maids with pallid hair,
And blood that's thin and colder.

You proud-and-to-be-pitied one,
Gaze on her and despair;
Then seal your lips until the sun
Discovers one as fair.

Let us now take a brief look at what I called the third field of creative endeavor for the Negro poet. This is the presentation of description of Negro life. Its endeavor is to give authentic literary flavor to the older dialect poetry; to rescue its simplicity, sincerity and color, and to give it adequate poetic expression. As Frost has recaptured the spirit of New England, and Sandburg of the Middle West, this type of Negro poetry fixes permanently in a moving pattern the heart of the Negro, his life, his love, his very spirit. In its present state in Langston

Hughes and in Brown, it partakes of some of the fragmentariness of all modern poetry. Despite occasionally painful self-consciousness, it is frequently delightful, as in Langston Hughes' *Feet of Jesus: of Jesus*:

At de feet o Jesus,
Sorrow like a sea.
Lordy, let yo' mercy
Come drifting down on me.

At de feet o Jesus,
At yo' feet I stand.
O ma little Jesus,
Please reach out yo' hand.

The finest expression, so far, of this type of poetry has been in James Weldon Johnson, particularly in his very beautiful Negro sermon, *Creation*, and in his brilliant promise of Negro future, *Emancipation, Fifty Years*. Johnson's death was a loss to American poetry; his reading of *Creation* was a memory I shall treasure to my last day.

The picture of Negro poetry would be incomplete without some consideration of racial-prejudice poems. There was a time when I should have written this from a world of inexperience; no member of my family, no blood brother had been lynched—cruelly, brutally murdered. That time is past, and we may all share this experience of the Negro race. Hundreds of my fellow Religious have been murdered in Spain, in Poland, in Germany. Whole nations have been butchered by a "master race." And yet bitterness of denunciation finds no place in poetry. The emotional thought of poetry must always be chastened, must be purged of immediacy.

Poetry may certainly well up from a Negro's reaction to a Negro's lynching, but it may not be counter-lynching, may never be conceived in the same unjust spirit of retribution.

Claude McKay, whose verse at times has been too bitterly impassioned, has shown what beautiful poetry may spring from this emotion. His very strict sonnet, written to protest a Negro's lynching, might have been conceived by a Marine during the grim stand of Wake Island; it could be translated into Polish and form a rallying cry for that depressed people, for France, for the Netherlands, for any of the horribly oppressed nations of Europe.

IF WE MUST DIE

If we must die—let it not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursed lot.

If we must die—oh, let us nobly die,
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!

Oh, Kinsmen! We must meet the common foe;
Though far outnumbered, let us show us brave,
And for their thousand blows deal one death-blow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!

Recognition of the great promise of Negro poetry has come slowly, even reluctantly. Yet if the Negro poet continues his work as serious creative artist, it must come.

BOOKS

BURKE REDIVIVUS

REFLECTIONS ON THE REVOLUTION OF OUR TIME. By Harold J. Laski. The Viking Press. \$3.50

THE Russian Revolution confronts contemporary society as a challenge as disturbing to traditional institutions, economic and political, as the French Revolution was in its day. That is why Mr. Laski has taken the title of his latest book from Edmund Burke's *Reflections on the French Revolution*.

Professor Laski studies Fascism as being a result of the breakdown of capitalist democratic society on the one hand and of a running to shelter from the true solution of Communism on the other. Fascism for him is an outlaw's drive for power for power's sake. It is in no sense a movement for social security for the masses.

This must not be taken to mean that he adulates the Stalin regime, or even that of Lenin. He even blames the advent of Mussolini and of Hitler on Lenin's "disastrous decision" to found the Communist International. As for Stalinism, no writer has summed up more devastatingly the denial of freedom in Russia. Briefly, Mr. Laski, being a Socialist, likes Russian economic objectives and accomplishments. But being politically an English democrat, he loathes the lawlessness and despotism of the Russian political system.

Since we shall have to collaborate with Russia in the future, we ought to weigh well several indulgent observations he makes. One is his general theme that political democracy implies a greater sharing by the masses in the benefits of production. Russia may possibly have something to teach us there. Another is that Communist excesses in Russia, bad as they have been, should be judged not by Anglo-American, but by Russian standards. A third is that popular education in Russia in the long run will make Byzantine despotism impossible there.

But by his indulgence towards Russian tactics, he shows himself ready to sacrifice freedom to equality. This takes all the sting out of his charge that the capitalists have shown themselves ready to sacrifice freedom to inequality. The only meeting ground for both is social or distributive justice. Neither Socialist equalitarianism or capitalist privilege is just. Capitalist countries, it is true, have a long way to go in the direction of social justice.

Mr. Laski talks a lot about government "satisfying the established expectations" of the masses of men. Since he accepts as final the decay in religious faith of modern men, by "expectations" he means expectations of earthly goods. This position involves two contradictions with human nature.

If Mr. Laski's purpose is to teach men to seek the fulfillment of their hopes here below, he is doomed to the perpetual dissatisfaction which has become almost an obsession with him. For life on earth and in time cannot satisfy human desires. That is certain.

The other contradiction is equally certain. For the trouble with men's desires is that they never are "established," and Mr. Laski has dedicated his own life to keeping them in perpetual motion. It is true that he speaks of "reason" as if it were a guide to what is right and just. But since he is a positivist, what objective guide has his "reason"?

It is a great gain to have a skilful critic place the turmoil of our day in historical perspective and in its true amplitude. To help us to evaluate the philosophical and religious doctrines that are and have long been at the heart of the inner conflicts of modern civilization, however, we shall have to have recourse to wiser thinkers. We shall have to grasp the import of the social

Encyclicals, of Sorokin's works, of Berdyaev's *The End of Our Time*, of Father Parsons' *Which Way Democracy*, of Walter Lippmann's analyses, and of several of Monsignor Sheen's recent broadcasts. But we shall need Laski too.

Above the deeper levels of political thought the author makes many brilliant analyses. He keeps alive the problem of social justice which the war tends to conceal. But he has no ground, as Catholics have, on which employers and employees can agree to a "prudent and progressive evolution" of social justice. Unlike British labor itself, he lacks social patience. ROBERT C. HARTNETT

OR ELSE A DECADE?

ATTACK CAN WIN IN '43. By Max Werner. Little, Brown and Co. \$1.75

IN 1938, Max Werner foretold the coming war between Germany and Russia. In September, 1942, he predicted that the Axis would not win this war, as its strategy was inferior to that of the Russians. In view of this record, his present very interesting book deserves some attention.

This new book explains that the Germans are just now hopelessly beaten in Russia, and incapable of winning there. Besides their bad strategy, the author claims that the German troops are inferior to those of Russia. With bad leadership and poorer soldiers Germany has no chance of undertaking successfully a major offensive.

Still the Russians cannot win by themselves. They need help. And the only effective help would be a real live second front. As the bulk of the American and British land forces are in the British Isles, an invasion of Europe to start a second front will have to start with Great Britain. Practically, the troops must be landed on the opposite European shore somewhere between Denmark and north France, both inclusive. This is on the direct short line to Berlin.

Invasions of south Europe and Norway would not be decisive. They would be useful, and should be made, using troops already available for these purposes. They would be auxiliaries to the main blow.

The time to invade Europe is this year—1943. Germany hasn't the troops, nor the strategy, needed for an offensive, and hasn't the resources required for a successful defensive. But if no second front is started before the end of this year, Germany will have time to raise new troops, and accumulate new resources. The author predicts that if this happens, the war may continue on for as much as seven more years, and he intimates that in such a case no man can foretell what the ultimate outcome might be.

Mr. Werner is opposed to postponing an invasion of Europe until Germany and Italy are "softened" by a preliminary, devastating bombing campaign. He believes this will fail. Bombing industrial plants on land is similar to sinking ships at sea. Both cause loss of supplies and of life. Neither has yet been decisive.

Another error to avoid is to rush after Japan by a major offensive in the Pacific. This would certainly delay an invasion of Europe, and give Germany the time she needs to recover her former strength.

Not all of the arguments in this book are sound. The superiority of the Russian army is not proved because it conducted successful offensives during the past two winters; no more than the superiority of the Axis armies is proved because they won during the last two summers. The front line in Russia, in June, 1943, is not substantially different from what it was in November, 1941. If the Axis has been unable to conquer more territory,

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neither has Russia been able to recover her previously lost terrain. It would rather seem that the two antagonists were about evenly matched.

As to Russian strategy, it was good last winter, but it had been abominable before. And it does not follow that if German strategy was bad last winter that it will continue to be so indefinitely.

The author figures that sixty British and American divisions will suffice for an invasion of Europe. Secretary of War Stimson, in his radio address of March 9 last, stated that the Axis, exclusive of its forces in Russia, had 280 divisions in West and South Europe. To attack such a large force, sixty divisions would not appear to be enough. Werner settles this by stating that 160 of these Axis divisions belong to satellite states, and have no military value; and that the remainder of 120 divisions is an exaggerated estimate of what Germany really has available. Probably there would not be more than forty divisions to oppose the sixty he proposes to send.

While some of Werner's arguments may be questioned, many will agree with his main argument—that if there is to be an invasion of Europe, it should be started immediately, and not postponed under one pretext or another. For if the war is not finished, or nearly finished, before this year ends, it means wars, and more wars, for years to come. Those who read this book will find much therein for serious thinking. CONRAD H. LANZA

OUR COLORED MINORITIES

BROTHERS UNDER THE SKIN. By Carey McWilliams. Little, Brown and Co. \$3

APOLOGIES are no longer needed for "bringing up" the race question. Hitler has brought it up, to the tune of a second World War; and the latest events in our own country blare it to the world.

Says Carey McWilliams, in his recent book, *Brothers Under the Skin*: "Just as the 'race question' was with us, first, a sectional matter, then a matter of national concern, so now it has become a world problem, and must be thought of as such."

This "world problem" is not just something thought up by Wendell Willkie and Pearl Buck. A good many persons in all these racial-minority groups, of whatever color they may be, read the daily papers, do some reasoning for themselves, and pass their ideas on to others.

Indistinct and uncertain in its expression, but steadily taking form, there is a growing sense among the racial-minority groups in this country that their problems are fundamentally similar, and are akin to those of the non-white races of other lands. The close kinship, incidentally, between Hitler's Racism and its traditional American counterpart is more familiar to American Negroes than is commonly supposed. This connection has become a byword in the widely read Negro press.

The growth of this common consciousness does not imply that there is any special unity among the various "colored" minorities, to distinguish them from the rest of the human race. Only a racist dreamer will discover some fantastic common psychological denominator between the Negro, the Chinese, the Filipino and the American Indian. But, as Mr. McWilliams points out for this country, there is a very definite common denominator of experience. In one form or another, all have had to undergo some type of exclusion or social diminution because of their racial origins, and in this they are close to the experience of many of the later white immigrant groups who suffered the same thing in other forms because of their national origins.

But the growth of new consciousness as a result of common experience can become a very disturbing and even dangerous thing. It has already created an intense sense of racial unity among the Negroes in this country which they do not possess in other lands. A well-known lecturer on the Far East pointed out recently that the Japanese slogan, "Asia for the Asiatics," is in reality of Western origin. Neither the Japanese nor the Chinese

were in the habit of considering themselves as kin with all the peoples of Asia until their contact with the non-Asiatic first gave them the experience and later suggested the phrase itself.

With this growing world consciousness as a basis, it is easy to see how a world problem will readily arise, as long as no philosophy of life is accepted which, of its nature, will create unity and harmony, instead of enmity and discord, out of the necessary living-together of the various racial groups.

Acute friction points can be avoided because it is still possible, and probably will remain so for some generations to come, for our racial groups to remain separate in those matters which concern the purely private intimacies and choices of our personal lives. But it is not possible to avoid a most explosive tension if present policies are continued which attempt to regiment them into separation in those matters that concern daily livelihood and the rights and privileges of ordinary American citizenship. This is not an affair that can be conveniently put off for some future day. As Mr. McWilliams says: "It has become perfectly apparent that the whole bi-racial system is falling apart, and that the entire system has become unworkable and unenforceable."

One after the other, Mr. McWilliams passes in brief historical review the experiences of the Indians, the Chinese and Japanese, the Hawaiians, the Puerto Ricans and other islanders, the Mexicans and New Mexico Hispanos and finally the Negroes in this country. The surprising thing, as he observes, is that there has been so little use of "the principle of the over-all, the integral, the simultaneous, the all-out attack on the complex of problems as a whole." Enthusiastic friends of the Indian, in the past, were usually indifferent to the Negro. The champions of the Negro, save in the early Hampton Institute days, paid little attention to the Indian.

Mr. McWilliams proposes to put this "over-all" principle into effect by the establishment of a Government agency which should, in a way, effect for the good of all the racial minority groups in this country what the Indian Bureau is doing for one of them. His exposition—lucid, thoroughly documented but easy reading—leads up to this suggestion; and he adds to the interest by recalling some of the good along with the bad features of the short-lived Freedmen's Bureau. Although the Bureau's name became associated with political favoritism and corruption, it had nevertheless certain very definite accomplishments to its credit. It contained the germ of an idea which may yet be a means of implementing in action the notion which we are so eloquent at proclaiming in words.

Whatever be the merit of Mr. McWilliams' plan, his demand for a generalized and consistent racial policy cannot be ignored. Such a policy, however, to be effective, must rest upon a wide and solid basis of public education in the religious and moral issues concerned. This is another chapter altogether, which is a necessary sequel to any such proposal as that of Mr. McWilliams.

JOHN LaFARGE

HUNGRY HILL. By Daphne duMaurier. Doubleday, Doran and Co. \$2.75

FIVE generations of frustration is the burden of this novel. "Copper" John Brodrick began the whole somber parade when he opened the mine on Hungry Hill. There was ill feeling between him and the people; they still considered him an interloper. After years of hard-fisted and efficient work, he saw the mine in the hands of the younger son, the elder having died of pneumonia caught during a riot. The second son, good natured and sporty, was a great disappointment to the old man.

The second son dawdles through his life, and dies untimely, leaving the inheritance to his unbelievably spoiled son, "Wild Johnnie." Another early death, and his brother Henry succeeded him. His son Hal follows—another tragic death—and we find the last of the line looking at the ruins of the ancestral home, destroyed in the Black and Tan riots. Apparently the frustration ends with him.

It sounds like a very gloomy tale, and it is; but it is

"Very difficult but very obvious—"

"And I had great compassion on the young to whom God had given unspoiled divine desire: mutual love for the making of a home—the family home that shall be the nest for the fledgling. I realized that something must be amiss with me, for it was my chief duty to try to provide that opportunity for them.

"Was I not a Celibate, and what higher duty has the Celibate (especially the *vowed* Celibate) than to make it possible to have the *vowed* chastity—full, wedded love. I realized that from the average person you can never expect more than average virtue, and that now the town (and it was no one's fault) made it impossible for the average person even to have the average family.

"I had been trained as a doctor of souls when a soul was constantly falling into the same sin, to try and find out what was the occasion, and then the course was obvious: the occasion must be changed. I realized—I was horror struck almost when I realized—that the modern town is the *proximate occasion* of unnatural sin.

"I think it takes a Catholic to understand that terrific indictment. I said 'we must change the occasions.' Then I said, 'My God! Pope Leo in 1891 said that a *remedy must be found and found speedily.*' I suddenly found something else: I walked up and down the room.

"I said, 'Fr. Vincent McNabb, what are you doing? Are you sewing, as Ezekiel said, "Cushions under every elbow and making pillows for the heads of every age"? Are you a prophet of soft things, or are you going to tell the truth?' (I sometimes think truth-telling might well be labelled a dangerous occupation. But there was *no help for it*. No mere cushion under the elbow would touch it. There was something *wrong*.)

"Understand my anguish when I realized that even we priests of the moral code were beginning, as it were, to advocate *adjustment* to the proximate occasions of sin, as if some expedient would allow the majority of young men and young women to live in brothels. . . .

"The Revolution we need is to *leave Egypt*—not to assassinate Pharaoh! . . . Moses began with assassination. Wisdom came to him when he went to the old shepherd who then taught him that fundamental lesson that, instead of staying in 'the proximate occasion of sin' as a very active and discontented minority, there was the obvious alternative—*very difficult but very obvious*—of going out.

"I am not sure that it was any more than a minority that came out. I am inclined to think that the latest investigations on the subject prove that Moses came out with a minority—that the majority of his race stayed and were finally absorbed in the paganism that was Egypt."

These moving words are taken from page 114-5-6 of Vincent McNabb's OLD PRINCIPLES AND THE NEW ORDER (Price \$2.75). Father McNabb died on June 17th in the 75th year of his life and of his priesthood the 52nd. Father Vincent pray for us.

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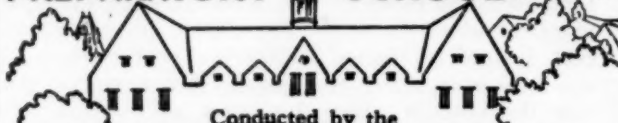
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a masterly study of the disintegration of character. There are some sound and integral people in the book, mainly the women, and the whole atmosphere is a good sketch of the gulf yawning between the aristocratic Brodricks and the poorer people. None of the Brodricks really understood people, and hence did not understand themselves. There were no values in their lives save material ones and the collapse of character under strain stems from this root.

Unfortunately, and for no valid artistic reason, one very unsavory character is the parish priest, in one section, who practically connives at a seduction. Not a few of the villagers are apparently Catholic, and they are a snivelling, disgusting lot. The story would gain immeasurably had this not-too-veiled prejudice been omitted.

Despite the somber tone, the book moves rapidly. The characters are well done, and the story can be read with profit as a study of how more or less minor character defects can distort and dominate a man's soul. There is little humor, much good description, and above all, the lowering pall of hopelessness. Well, that is what the author intended and, taking her suppositions, she does a good job of it.

HAROLD C. GARDINER

GEORGIA BOY. By Erskine Caldwell. Duell, Sloan and Pearce. \$2

THIS latest volume from the pen of Erskine Caldwell can be classified as a carbon copy of *Tobacco Road*. True enough, downright profanity is absent, but there are certain objectionable situations and scenes which could not be recommended as wholesome reading by the most broad-minded person.

Moral laxity characterizes Morris Stroup, the roving, philandering husband of Martha. Ironically, he is plunged into one situation after another either with gypsies, exasperating goats, wood-peckers or dubious business transactions. Each humorous situation becomes doubly ironical since the young son of the Stroups is a constant spectator in these episodes, although in a half-hearted way his mother tries to disabuse his impressionable mind of any false views of life. Why the author cannot lift himself out of this quagmire type of writing, part company with cheap notoriety and create characters that are elevating and inspiring, remains a mystery.

FRANCIS GRIFFIN

THE FALL OF PARIS. By Ilya Ehrenburg. Alfred A. Knopf. \$3

MR. EHRENBURG lived in France from 1909-1917, and from 1921—when he returned to Paris as correspondent for the Soviet press—to 1940. In *The Fall of Paris* he has attempted to present, in what he calls a novel, the political developments from 1935 to 1940 which caused the collapse of France.

The characters represent many different classes of people—a journalist, an artist, an engineer, industrialists, generals, workers in an aircraft factory and politicians. All are ruled by selfishness and greed, except the Communists; the Popular Front stands for humanity and justice and patriotism; all the others stand for whatever compromise or betrayal best suits their own personal interests at the moment. Some of the greatest rascals, after a particularly nefarious deal, would stop in a church on the way home and pray to the Mother of God. Tessa, one of the cleverest and most successful politicians, who could always change his ideas to whatever seemed popular or expedient, gave his wife a non-religious burial, although she had been a devout Catholic and had received the last rites of her Church, because he could not risk his political career for the silly superstitions of a dead woman.

When this book was published in Moscow last year it won the 100,000-Ruble Stalin Prize for fiction, but perhaps literary style was not one of the bases of the award. It is not fair to be too severe in criticizing the style of a translation, for who can say whether the author or the translator is more at fault? However, the worst defects of *The Fall of Paris* are surely the fault of the

author. There is a complete lack of balance, and Mr. Ehrenburg has shown no power of selection; characters and events are crowded indiscriminately one upon the other until the mind of the reader is wearied of details. In fact, this reviewer laboriously read through 400 pages and then gave up in despair; another 130 pages could not be endured.

MARY L. DUNN

A SENSE OF HUMUS. By Bertha Damon. Simon and Schuster. \$2.50

THE author set out to wrest a garden—a complete and beautiful fruit-, vegetable- and flower-garden—from the uncooperative soil of New England. *A Sense of Humus*, the blow-by-blow account of her battle with the stubborn, rocky earth, is a mirror through which we view not only the author's herculean attempts to beguile the soil into fruitfulness, but also some delightful off-guard pictures of her friends, relatives and neighbors.

When Mrs. Damon deserts her garden to sketch with a vivid, impish pen such characters as her Uncle John, a tyrannous relative; Samuel (pronounced Samule), the laconic hired man, and numerous other members of the small community, her clear, picturesque style and sharp wit show to excellent advantage. But as the garden was Bertha Damon's anchor to New England, so the garden is the heart of her book—the hard-won and dearly loved garden with its weeds and fertilizer, its radishes and roses, its disappointments and its beauty; and to the garden go the choicest descriptions, the profoundest emotions and thoughts.

Indifferent city-dwellers and Victory gardeners alike will be intrigued and delighted by the humor, poetry and poignance of *A Sense of Humus*, which has hit upon such a happy mean between the serious and the light.

ELEANOR FLANAGAN

DARK DARRAGH. By Edith Rubel Mapother. D. Appleton-Century Co. \$2.50

TO the reader of this first novel by Mrs. Mapother, many minor faults may be evident. There is the tendency to make one of the male characters, Peter Laurent, too one-sided. He is the cold, stern student of international affairs, but he never shows the sympathy and understanding that one would expect from a man of such broad vision. Senator O'Carne, on the other hand, is made an amiable rogue whom the reader will like, and consequently will feel cheated and misled when, at the end of the story, he is informed of the Senator's background. Again we have the half-mad housekeeper plotting against the true heir, who is offset, as usual, with the faithful slavey.

The story itself deals with the disastrous attempt on the part of Shirley Lester to acquire the Irish estate of Dark Darragh for her son, Michael. Shirley is a strong-willed individual, so strong that at times she is obstinate. Against intelligent advice, both in this country and in Ireland, she decides on the trip. It ends, as it must, with the presumed loss of Dark Darragh, and a considerable depletion of savings. There is a salutary effect on Michael, however, and this, to Shirley, is worth all the disappointments and effort. The book ends happily with the marriage of Shirley, which marriage, by the way, is obvious from the first few chapters.

Mrs. Mapother has a gift for story-telling, and she uses it well. Her characters are real men and women, and she can portray children with a note of reality. Many lessons for our daily lives can be learned from the wise sayings of the Irish Monsignor.

JOHN A. O'CALLAGHAN

ROBERT C. HARTNETT, graduate student of Political Science, is attached to the Staff of AMERICA for the summer.

CONRAD H. LANZA, critic of military affairs, contributes to the *United States Artillery Journal*.

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A visiting priest and I recently wandered into the Museum of Modern Art together and into the galleries where there were some religious works made by the Indians of the New Mexico region. Perhaps some of the readers of this column who have traveled through the Southwest may have seen similar things. This particular group of works is from the collection of the Taylor Museum of Colorado Springs.

This art work was of an extremely primitive type, and it was interesting to observe my companion's lack of interest in it, which amounted to an almost instinctive rejection. His feeling was entirely reasonable, for the artistic and religious message in this case was not directed to him but to a people who saw things differently—at least to a degree. As he well realized, however, the crude and vivid imagery meant a great deal to the people by whom it had been created. This bears on the question, often a source of confusion in discussions on art, of the value of personal appeal in art, as contrasted with the art qualities themselves.

As has been implied, there is no guarantee that even the highest art will automatically create a happy response and understanding in everyone. It is not reasonable to expect that it should. Temperament, the associative background, topical interests, all of these condition the response of persons who, in contrast to working artists, are not concerned with purely artistic considerations but, rather, with their reaction to the ideas and impressions conveyed by an art work. It is to people in general that art should be addressed, and their natural reaction to it is a thing for which I have the highest respect. The word "natural" here, however, indicates a quality in response that is to be distinguished from the sort that starts with a wrong assumption about art and is, therefore, far from being natural in the sense I mean. Children and relatively uncultivated people are often more natural in their artistic responses; intellectual people not nearly so much so.

Art is not intended for the appreciation of artists only, or of so-called specialists in art. Such a limited view of it is destructive to the art itself. The function of the artistic process is concerned with the communication of painting ideas, sculptural ideas or, in contrast, literary ideas. It is to be appreciated, in this connection, that some ideas fit the sculptural medium, others are adapted to painting, while still others belong in the realm of literature. A painting idea reproduced in sculpture, for example, is an artistic mistake; literary ideas in either painting or sculpture—and this is quite usual—result in neither literature nor art of the graphic kind. We find that persons who have a predilection for the literary form—and that includes the majority at the present time—are apt to forget that a painting or statue is not a book.

This comment may seem to have wandered from the ethnological-type, Indian art, at the Modern Museum, but what I want to point out is that the very suitability of this art to the Indians inevitably removes it from our full sympathy and taste. In varying degrees this lack of natural sympathy must also exist for the Byzantine, for the Egyptian, or for the art of any epoch in which the culture lacks definite relationship to our own. This, however, need not prevent our deriving pleasure from its profound qualities as art.

Many people, lacking the fine natural honesty of my companion on this particular occasion, accept such alien art because they assume cultivated people should do so. The appreciation of art, however, must be instinctive to have value. The way to view it, therefore, is to free one's mind of pre-conceived opinions and then to decide whether one comprehends and enjoys it.

BARRY BYRNE

THEATRE

THOSE ENDEARING YOUNG CHARMS. It may be said at once that Edward Chodorov's new play, presented by Max Gordon at the Booth theatre, will not add luster to the record of either gentleman. It is an uneven piece of work, beginning slowly and heavily, mounting to a fair degree of interest in its second act, and giving us an unconvincing ending in its third act. The play's imperfections—and they are numerous, as this brief summary indicates—seem due to two causes: too much inept tinkering with the script, and an unfortunate choice of leading man.

We have all seen Zachary Scott do good work in other roles. In *Those Endearing Young Charms* he is not at his best. He plays the part of an airman whose acknowledged pastime is the seducing of young girls and who is finally reformed by the love of one of them. It is an old theme and, in this instance, it is incredible. Such reform takes some time in real life, and as the entire action of the present play occurs in forty-eight hours, our hero has to work fast. Mr. Scott certainly works too fast, which helps to explain why he is unconvincing. And there are other reasons.

He is not made the type to sweep a nice girl off her feet. He would need a lot of time. There were women around me in the theatre who wondered audibly, between the acts, if he could do it at all. The doubt was due not to Mr. Scott's personality, but to a certain hardness and over-sophistication he exuded during his first scenes. This was obviously the result of a misconception of the role, for which the playwright cannot be held responsible.

The little comedy has only three acts and four characters: the heroine, Helen, charmingly played by Virginia Gilmore (a newcomer to the New York stage); her mother, Mrs. Brandt, well acted by Blanche Sweet after too long an absence from us; Jerry, a young friend of the family, played with much skill and spirit by Dean Harens; and, as previously mentioned, Zachary Scott as Lieutenant "Hank" Trosper, a menace to all feminine youth.

The scenes of the play call for only two sets, the living-room in the Brandt house, and the hotel room, complete with bath, into which the aviator lures our innocent heroine. Both sets are admirably devised by Frederick Fox.

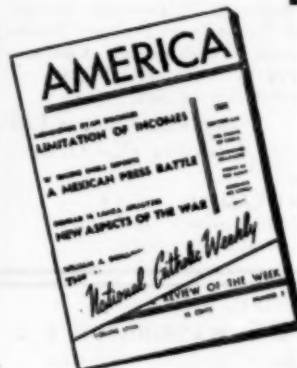
The part of the heroine is not written with Mr. Chodorov's usual insight. A girl such as he shows Helen to be, in the first act, would not succumb so soon and so completely to any man, least of all to a professional seducer. That is Mr. Chodorov's first pitfall. He promptly drops into it and takes his heroine and his audience with him. We don't emerge for some time.

There are bright moments when young Harens breezes in for a time, and again when Miss Sweet, after a hesitating start, pulls herself together and gives us some of her best oldtime work. But Mr. Scott doesn't help any of his fellow artists very much, and Miss Gilmore is handicapped by several situations life itself would not offer her. In the end the aviator, after much talk, handsomely decides that he really loves the girl and will condescend to marry her, and she gratefully falls into his arms.

The "endearing young charms" of the title are, of course, Miss Gilmore's. She has them all—youth, beauty, magnetism, talent. Mr. Gordon shows a strong disposition to keep his play on the stage, but there's evidence that it has already had too much revamping. We don't now do as much "saving of plays" as we did in the dear old days. The present system is to give them a fair start and let them survive or perish on their own merits. It is not, on the whole, a bad method of selection.

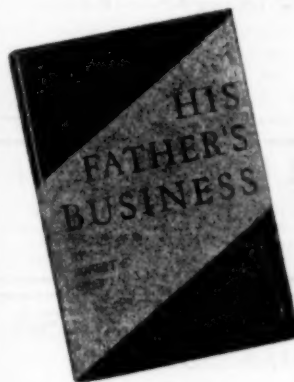
ELIZABETH JORDAN

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FILMS

TWO TICKETS TO LONDON. This week's crop of pic-
tures to be reviewed is really an unimportant one. Be-
cause there is nothing worthwhile, the mediocre, or
worse, must be dealt with; meanwhile we hope for a
brighter cinema future. **TWO TICKETS TO LONDON**
is a so-so war story starring Michele Morgan and Alan
Curtis. Since Miss Morgan proved in past performances,
particularly in French productions, that she has real
talent and a distinctive appeal, it seems too bad that
Hollywood has not seen fit to, or maybe been able to,
utilize her screen ability more intelligently. Tuned to
the times, suggestions of spying and sabotage rear their
ugly heads when several merchant ships in a British
convoy are torpedoed. The American First Mate of one
of the vessels is suspected. Arriving in England, he is
arrested and accused of treason, and circumstantial evi-
dence points undeniably toward his guilt. A train wreck
provides the merchant Marine with an opportunity to
escape to London and a chance to prove his innocence.
The young widow who befriends him after the accident
turns out to be the sister of one of his comrades of the
sea. This bond at first causes more distrust, but even-
tually the sailor unravels the mystery and the happy
ending is assured. Though the plot material contains ex-
citing possibilities, on the whole these have been muffed
and the result is too often tedious and unimpressive.
Movie fans may wonder why so much time is spent dis-
entangling a piece of sabotage, when the suspect clears
himself so easily. Here is a wartime melodrama that
never quite satisfies, but it is harmless entertainment,
in the summer doldrums, for all the members of the
family. (Universal)

THUMBS UP. Another American becomes involved in
Britain's affairs in this offering. This time it is a singer
who is performing in a Piccadilly nightclub when she
learns that a talent scout is searching the defense plants
for prospects to cast in his big London show. The girl
seeks a war job and, of course, is spotted as stage mate-
rial. With the assembly-line background, many oppor-
tunities are afforded to emphasize patriotism and loy-
alty to the war cause. Though this production was made
in America, there is a definite British-made flavor about
it. Brenda Joyce is the Yankee entertainer who seeks her
fortune abroad. Richard Fraser and Elsa Lanchester
have important roles. Several musical numbers are
woven through the dramatic goings-on, but none are
important, though they manage to vary the mood a bit.
From Here On In and *Who Are the British* are fea-
tured most elaborately. Too much time and money is
being wasted on these only fair pieces of diversion; how-
ever, until better things come along, *young and old*
moviegoers can see this one without suffering any harm.
(Republic)

ROBIN HOOD OF THE RANGE. Unfortunately not
even a kind word can be said for a horse opera this
week. Here is a run-of-the-mill affair that presents
Charles Starrett. The old formula whereby the villain,
this time a railroad magnate, gains control of the valley
and attempts, with all the expected tricks, to squeeze
the homesteaders out, is faithfully followed. A masked
hero takes up the lot of the harassed people and rides
the countryside in a series of Robin Hood adventures.
As you always suspected, he rescues and saves the hon-
est folk from the cruel Shylock. It is all trite stuff with
never even the semblance of a surprise in the whole
affair. True, this is the accepted action in such produc-
tions, and *young and old* Western fans may forgive the
production's poor qualities, though others, who are more
seasoned and critical, are not likely to. (Columbia)

MARY SHERIDAN

CORRESPONDENCE

A PROPOS OF RACE RIOTS

EDITOR: Observation of rioting crowds from a ringside seat in Belfast, Ireland, 1920-1922, gave some interesting conclusions. The elements of the problem in Belfast were the Catholics, the Orangemen, the police and the British soldiers. (These last were called in only when the situation grew very bad.) Our home—my chief observation-post—was situated at the edge of a Catholic district which marched with a very Orange district. This was one of the city's worst trouble-spots. Here are my conclusions:

1) The Catholics, except where they were isolated in small numbers amongst a large hostile population, were able to take care of themselves. There was no mob violence in our section of the city, once it became known that the Catholics there had arms (albeit illegally) and did not hesitate to use them.

2) The attitude of the police, in many cases, hindered the Catholics from defending themselves, without providing them with police protection.

3) The Catholics had peace under the regular British soldiers (there were no Black-and-Tans in Belfast). The soldiers simply insisted on keeping the peace and showed no favoritism.

In a word, riots occurred only when the mob felt that they could get away with it.

It would be beside my present point to go into the moral causes of riotings and lynchings. But to deal with the proximate causes: there can be no riot until there exists a large body of people who feel, whether justly or not, that their victims are somehow outside the law and that the authorities will connive at their acts.

The authorities may, of course, as they did in Detroit last week, act forcefully. But they act too late. They act too late, because they have never taken the stand, clearly and unequivocally, that the full force of the law will be thrown immediately into action to uphold the rights of Negro citizens, as it would be to protect the rights of white citizens.

It was so in Belfast between Orange and Catholic; it is so in Detroit between Negro and white.

New York, N. Y.

CHARLES KEENAN

LOCKE AND TOTALITARIANISM

EDITOR: In his kindly comments on my article *Rousseau and Totalitarianism*, Mr. Philip Cortney (AMERICA, June 19) expresses surprise that "I include Locke among those political philosophers who have denied that the individual has inalienable rights above the State," and asks me to clarify the point.

May I say that I made no such inclusion. I merely recalled that Rousseau "did not invent the doctrine of the Social Contract." My statement continued: "It goes back to the Epicureans. It appears in Spinoza and Locke. It was fully expounded by Hobbes."

What happened is that both Hobbes and Rousseau drew the logical consequences from the doctrine, and that Locke did not.

The question may be summed up in the words of W. Turner (*Hist. of Phil.*, p. 444): "For Hobbes . . . man is not, as for Aristotle, a political animal. . . . The authority of the State has its origin in a social compact and, since the renunciation and transference of private rights was complete and unreserved, the authority of the State is absolute."

Hobbes, it will be recalled, wrote in favor of absolute monarchy and against the English Revolution. On the contrary, Locke wrote in favor of that revolution.

We find the further statement in Turner (p. 492):

In his treatises Locke combats the principles of State absolutism, maintaining that natural rights were in no way abrogated by the transition of primitive man from the state of nature to the conditions of political life.

That is why Locke could be associated, as Mr. Cortney recalls, again to express it in the words of Turner, (p. 493): "with that philosophy of civil government which inspired the movements toward popular representation, the rights of subjects and the restriction of monarchical privileges." So Locke, along with Montesquieu, could have some influence on the "Founding Fathers" and the men of the first French revolution, which called for a constitutional monarchy.

However, it seems that what characterizes Locke is his lack of logic. As Turner expresses it (p. 493):

His chief defect is superficiality. . . . The subsequent development of his empiricism in France showed that his premises led inevitably to materialism; he himself maintained with characteristic inconsistency the spirituality of the human soul, and the existence of purely spiritual substances.

A parallel inconsistency evidently appears in Locke's political writings. But Rousseau was not inconsistent. From the same premisses, more rigidly expressed, he gave us logically, as Hobbes had done, the theory of State absolutism. Hence the inevitable totalitarian trend in the second phase of the French revolution, inspired by Rousseau, which has continued to plague the democracies it bred.

Cambridge, Mass.

LOUIS J. A. MERCIER

SHAKESPEARE THE MAN

EDITOR: Some of us are puzzled, and maybe querulous, about the article, *Shakespeare and Man's Nature*, by William J. Grace, in AMERICA, of June 19, 1943. This correspondent, for two terms of University Extension work, studied under Dr. Felix Schelling, than whom, it was said, there was no mightier Shakespeare authority. We do not remember that he analyzed the Bard in any but a literary sense. Also, I have attended dramatic-interpretative recitals of *Hamlet* and *Macbeth* and other tragedies, but have learned little of the real Shakespeare there.

I admit to a profound curiosity about Shakespeare himself, and no biographer has yet satisfied that curiosity. If there was in him so much of the soulful, why do we never learn of this interior force from people who write about him? Why not more of his subjective life? Since he was a genius, anyone can give his works a "private interpretation." I love psychoanalysis of writers. Are there biographical sources we do not know about?

Philadelphia, Pa.

ADELAIDE MARGARET DELANEY

CALLING ALL LIBRARIES

EDITOR: The two accounts of work being done by dynamic Catholic libraries (Paul Kurth, June 12 issue; H. C. G., issue of June 26) whet the appetite for more information. The chances are that similar creative work is being done by other libraries in other cities, and residents in those cities do not know the libraries exist. They would, of course, like to know. Would it be possible for AMERICA to publish a list of the names and addresses of such Catholic libraries throughout the country? If AMERICA does not have a complete list, perhaps the librarians might be moved to fill in the gaps.

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PARADE

THE zoot suit, which recently almost pushed the war off the front pages of the nation's newspapers, is a rather recent phenomenon. . . . Its origin is uncertain. . . . The long, flaring coats, tight at the hips; the trousers full at the knee, tapering to the ankle; the looping watchchain; the outlandish pancake hat, are traced by various experts to different sources. . . . Several leading costumers say the zoot suit is merely an exaggeration of the English drape styles. . . . Others declare the clothes affected by swing-band leaders afforded the inspiration for the zoot phenomenon. . . . Differing with both these explanations, another group of sartorial leaders feel the zoot suit developed from the costumes worn by Clark Gable in *Gone with the Wind*. . . . Whatever its origin may be, the zoot suit certainly selected the most propitious time for cracking the front pages, for just as the Guadalcanal and North Africa fronts quieted down, the zoot-suit front exploded and walked away with the headlines. . . . The newspaper dispatches, emanating from our own cities, made one feel that through some unaccountable error the second front had been set up in our own land. . . . A few dispatches, selected at random, present the general picture. . . .

Philadelphia. Young zoot-suiters, wearing reat-pleat, stuffed-cuff trousers, brightly colored shirts and ties, pancake hats, were attacked by twenty-five boys. . . . In a subway station, two young musicians returning from work were mistaken by sailors for zoot-suiters and assaulted. . . .

Los Angeles. Fighting between 125 zoot-suiters and ninety service men raged for an hour. Many zoot-suiters were de-trousered. . . . Police dispersed a zoot-suit mob in Boyles Heights. . . . Fifty wearers of long coats and sausage-shaped trousers were disrobed by soldiers and sailors. . . . Wearing a reat outfit and a duck-tail hair-do, a twenty-seven-year-old zoot leader, master of an eight-suit zoot wardrobe, declared yesterday: "I'm through with zooting." . . . Six cars packed with fifty-three zoot-suiters hoisted American flags and white banners of truce on their car radiators and paraded through the downtown area to Police Headquarters. "We're good Americans," they told police. "We're not Mexicans or anything else. And we want you to know that we're passing the word along to cut out the rough stuff." . . . City Council debated a proposal for a city ordinance barring zoot suits. . . .

Detroit. A committee of scientists studying the zoot-suit movement, reported that the zoot-suiters appear to be without any official organization, although they had a distinct uniform even before the thing became a movement. The movement, the committee declared, exists in widely scattered localities over the nation, but flares unexpectedly in epidemic form in certain places at certain times. All races are represented in it, and the members are very loosely held together, being merely a haphazard lot of jiving, jitterbugging youngsters who may, however, suddenly congeal into a unified group for intensive and threatening fighting. . . .

New York. A sociological expert took the position that the zoot suit has become the symbol of an era, like the gin bottle and bellbottom trousers of Scott Fitzgerald's day. . . .

Whatever the causes of the recent rioting—and these are by no means clear at present—it appears indubitable that the zoot suit, symbol or no, is not anything to glory in. . . . And it may, at that, prove to be the symbol of the era. . . . It may prove to be the fantastic external expression of the fantastic irreligion in which modern youth is indoctrinated by present-day secular education. Zoot suits, in a word, may spring from zoot morals.

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